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KARNATAKA STATE OPEN UNIVERSITY
Manasagangotri, Mysore - 570 006

M.A. (Final) SANSKRIT

- ENGLISH MEDIUM -

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कठोपनिषत

COURSE - 6

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प्रस्तावना

प्रियाः संस्कृतविद्यार्थिनः

अस्मदीयकर्णाटकराज्यमुक्तविश्वविद्यानिलयस्य स्नातकोत्तरशिक्षणविभागे अन्तिमवर्षस्य संस्कृतकक्ष्यां प्रवेष्टृभ्यः भवद्भ्यः सर्वेभ्यः हार्दं सुस्वागतं व्याहरामि।

जगतीतलस्य प्राचीनतमभाषासु अग्रिमपङ्क्तौ विराजमाना संस्कृतभाषा अद्वितीयत्वेन वर्तते। वैदिकसंस्कृतं लौकिकसंस्कृतमिति संस्कृतं द्विधा विभक्तमस्ति। क्रिस्तपूर्वकाले वेदेषु दृश्यमानेयं भाषा क्रिस्तपूर्वपञ्चमशतके काव्यस्वरूपमलभत इति विदग्धाः विद्वांसः वदन्ति। उत्तरोत्तरकाले संस्कृतभाषासौ उन्नतशिक्षण-शासन-लेखन-काव्यादिषु सततं समुपयुज्यमाना सती सर्वत्र व्याप्तासीत्। विश्वस्य प्राचीनतमभाषासु संस्कृतभाषैव प्रप्रथमा इति भाषाविदः विमर्शकाश्च कथयन्ति। प्रायः लोके पञ्चसहस्र-वर्षाधिकम् इतिहासं लब्धवती संस्कृतादन्या भाषा एकापि नास्ति।

चत्वारो वेदाः विविधानि शास्त्राणि रामायण-महाभारतनामकादीतिहासाः अष्टादशपुराणानि-उपपुराणानि षड्दर्शनानि अनेकानि काव्यानि शास्त्र-व्याख्यानानि प्रशस्तयः शासनानि चाटुपद्यानि सुभाषितानीत्येवं रीत्या विविधप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये भूरि विलसन्ति। एतेषां परिचयः पाठ्यक्रमानुरोधेन यथावकाशं कारयिष्यते। संस्कृते विशेषाध्ययनार्थं गहनतमसंशोधनार्थं च युष्माकं सज्जीकरणमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

आसु अन्तिमवर्षस्य कक्ष्यासु यूयं वेदसूक्तानि उपनिषदं-भगवद्गीतां वैदिकसाहित्यचरित्रं कौटलीयम्-अर्थशास्त्रम् याज्ञवल्क्यस्मृतिं वाल्मीकिरामायणे सुन्दरकाण्डस्य कांश्चन सर्गान् प्रबन्धलेखनानि वैयाकरणसिद्धान्तकौमुद्यां समासप्रकरणं भाषाशास्त्रम् आनन्दवर्धनस्य ध्वन्यालोकं मम्मटस्य काव्यप्रकाशं प्राचीनार्वाचीनालङ्कारिकाणां परिचयं भारतीय-पाश्चात्यसाहित्यविमर्शयोः तुलनात्मकमध्ययनं च करिष्यथ।

युष्माकं स्वाध्यायसुलभाय स्वयंबोधनपद्धत्या (SIM) उपर्युक्तविषयेषु पाठाः विशिष्टरूपेण विद्वद्भिः आरचितास्सन्ति। अनेके विद्वांसः एतान् पाठान् महता परिश्रमेण सज्जीकृतवन्तः तेषां साहाय्यं सकार्तज्ञं संस्मरामि।

यूयं सर्वे एतान् सम्यगधीत्य एतेषु विषयेषु विशिष्टं ज्ञानं सम्पादयत इत्याशासे। "श्रद्धयाग्निः ज्ञानं समिध्यते" इति वेदवाण्यनुसारात् युष्माभिः श्रद्धाकृतमध्ययनं फलप्रदं यशःप्रदं च भूयादिति मदीयः आशयः। शुभं भवतु।

जीयात् गीर्वाणभारती

डा.एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु

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KAṬHA UPANIṢAD

BLOCK INTRODUCTION

The Upaniṣads form the concluding portion of the Veda and are therefore, called the Veda-anta or the end portion of the Veda - a denomination that implies that they contain the essence of the vedic teaching. They serve as the basis or foundations on which most of the later philosophies and other religions of India rest. No form of Hindu thought could be seen without being rooted in the Upaniṣads. The Upaniṣads contain the earliest records of Indian speculation. Although they are essentially the outpourings or poetic utterances of the ancient seers who have been philosophically trained, yet they deal with solutions to metaphysical questions expressed in the form of dialogues and disputations. They are not the productions of a single author or even belong to the same age, but yet one could notice a unity of purpose and a vivid sense of spiritual reality in them all. Their achievement in the domain of interitive philosophy is remarkable. In the philosophy and religion of the Upaniṣads many of the greatest thinkers and spiritual souls have found solace and satisfaction.

What does the expression 'Upaniṣad' stand for ? The word 'Upaniṣad' comes from Upa-ni-sad meaning sitting down near. That is, it means sitting down near the teacher to receive instruction. Gradually, it came to mean what is

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received from the teacher as a kind of secret doctrine or 'rahasya'. It also means 'destroying completely'. By connotation it means 'advice which is capable of destroying ignorance'. Śaṅkara in his Introduction to the 'Taittiriya Upaniṣad' observes 'knowledge of Brahman is called Upaniṣad because in the case of one who attains this knowledge, bondage in the form of agency, enjoyership etc., are removed or this knowledge destroys them altogether. Thus the first meaning is that it is the intimate teaching of a teacher to his devoted and dear disciple. The second meaning is that since it means spiritual knowledge it is one that destroys all ignorance which binds us to the world of objects. In the case of Yājñavalkya's teaching to Maitreyi in the Bṛhadāraṇyaka Upaniṣad both these meanings are equally justified. Maitreyi discards the offer of the wealth by her husband and sheds the life of the senses. This endears her more to her husband. He calls her nearer and imparts her the mystic knowledge which destroys all ignorance and leads her in the path to eternal bliss.

As the Upaniṣads hold a high position in the religious literature of the Hindus, and their role in the philosophy of India, it is necessary to understand their relation and position in the Vedas. In fact, it is improper to speak of how Upaniṣads are related to the Vedas, because the Upaniṣads form part of the Vedas. As regards the number of the Upaniṣads also scholars do not hold a uniform view. Some are of the view that there are one hundred and fifty. Others say that there are one hundred and eight and these are extant now. While Śaṅkara recognises fourteen Upaniṣads as Vedic

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and commented on ten Upaniṣads which are ranked as chief, other preceptors have relied on ten Upaniṣads only as authoritative. They are Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya and Bṛhadāraṇyaka. Another important Upaniṣad which contains original ideas expressed in eloquent language is the Śvetāsvatara Upaniṣad. The remaining Upaniṣads appear to be later compositions. The ten principal Upaniṣads are attached to the different Vedas as follows : Īśa-Yajurveda, Kena-Sāmaveda, Kaṭha-Yajurveda, Muṇḍaka-Atharvaveda, Māṇḍūkya-Atharvaveda, Praśna-Atharvaveda, Aitareya-Ṛgveda, Taittirīya-Yajurveda, Chāndogya-Sāmaveda, Bṛhadāraṇyaka-Yajurveda. The names of these Upaniṣads are also significant. Īśa and Kena are so named because they begin with those words. Kaṭha occurs in a Brāhmaṇa of that name in the Yajurveda. Muṇḍaka means a razor or one whose head has been shaved clean by a razor. That means a Sanyāsī. Perhaps this Upaniṣad was meant for a man who was ready to adopt the fourth Āśrama or stage of life viz., Sannyāsa. Māṇḍūkya derives its name as the Ṛṣi. Maṇḍūka was its author or the states of consciousness are like hops of a frog. The name Praśnopaniṣad is self-explanatory. It contains six Praśnas or questions. Aitareya was composed by Mahīdās Aitareya and so the name. There is a story behind Taittirīya. The guru Yājñavalkya felt offended with one of his disciples for some reason. In a fit of anger he demanded back his teaching. The able disciple is said to have vomitted all the teaching. Some sages, however, for fear of being cursed by the enraged guru assumed the form of tittiris or partridges and ate up the teaching that had been vomitted. The name Bṛhadāraṇyaka means a big story or composition written or composed in an Araṇya or forest.

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AGE OF THE UPANIṢADS :

All the ten Upaniṣads mentioned above do not belong to the same period. About the exact dates of the most ancient Upaniṣads, there is no unanimity, yet it is generally believed that they date back beyond the age of Gautama, the Buddha, i.e., beyond 500 B.C. This means that they are later than the Ṛgvedasūktas. Thus it may be known that the age of the Upaniṣad is somewhere between 500 B.C. and 1500 B.C.

Subject - matter : The Upaniṣads chiefly deal with philosophy in the highest sense of the term and with spiritual life. They dwell upon a variety of cognate subjects as well. Emphasising much upon spiritual knowledge and spiritual life, they speak about cosmology, metaphysics, psychology, sacrifices, life after rebirth and ethics. Our ancient seers gave us a call, away from 'a life of the senses' or 'preya' to a 'a life of the spirit or Śreya. They do not teach suppression of the senses in total, but exhorts us to conquer them by non-attachment and not abandonment. Purification of the mind and body by clean and light food, self-control, non-attachment, active practice of all the virtues, yoga or concentration and meditation on the Supreme Being.

The Kaṭha Upaniṣad as its name implies belongs to the Kṛṣṇa Yajurveda school of the Kaṭhas or Kāthakas. The Kaṭha Upaniṣad is divided into two Adhyāyas each of three vallis. That the two Adhyāyas were once distinct units, or rather that the first Adhyāya formed a complete Upaniṣad to which the second was later added is shown by –

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1) The two summing up and phala-Śrutis (declarations of the result of the teaching) in iii. 16,17 and vi. 14-15.

2) The absence of quotations in the first Adhyāya as against their comparative frequency in the second; among the latter also are quotations from the first Adhyāya.

3) The orderly development of the first Adhyāya contrasted with the comparative absence of plan in the second.

4) The completeness of the first Adhyāya in itself. The second makes a new beginning and repeats certain of the teachings of the first, though with differences.

5) The greater development in the conception of Yoga found in the second Adhyāya, and the use of technical terms like Indriya-Dhāraṇa, Apramatta etc.

FIRST VALLI - The legend of Naciketas found in the Taittirīya-Brāhmaṇa is taken to provide a dramatic setting for a discussion on the nature and conditions of immortality. The original Brāhmaṇa story is told to explain the origin and title of the so-called Naciketa fire sacrifice and to extol the blessings which it confers. The Brahmin boy, Naciketas, is told by his father in a fit of anger to go to Lord Yama's abode. He goes to Yama's house and finds him absent, and so for three days and nights remains there unfed. yama, on his return thus convicted of the sin of inhospitality to a Brahmin offers three boons in recompense. For the first Naciketas said 'Let my father freed from anger. Let me return alive to my father'. For the second, 'Tell me how my good works (Iṣṭāpūrti) may not be exhausted. For the third 'Tell me the conquest of re-death' (Punarmṛtyu). In answer to

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both the second and the third questions we are told 'He (Yama) told him this Naciketa fire. With the answer to the third question which begins with the Second Valli, the Upaniṣad teaching proper begins. The first valli with its account of the Naciketa fire is simply a dramatic introduction.

THE SECOND VALLI first points out that there are two ways, the way of pleasure and ignorance which leads to repeated death, and the way of good and of knowledge which alone leads to that which is enduing. The eternal reality may be realised not by ordinary empirical knowledge, but by meditation on one's own inner self.

THE THIRD VALLI again takes up more in detail the question how Brahman - the Supreme Self, may be known and the goal of immortality attained. The first verse seems to teach that meditation on the inner self leads to knowledge of the Supreme because the Supreme Self dwells in close proximity to the individual self. In the cave of the human intelligence. The parable of the chariot then goes on to elucidate the method of Yoga, the yoking of all the powers of our nature so that our whole being may be controlled and guided to its goal by the Supreme Person.

The Second Chapter comprises 4th, 5th and 6th Vallis. The 4th Valli takes the truth stated in the parable of the chariot for granted but stresses the complementary truth reached in the sequel. The 5th Valli merely reinforces the argument of the 4th that the soul of each individual is not a

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separate soul but is the one eternal self (Ātman) dwelling in each individual as the inner self. The later verses of the Valli, however, seem to depart from the one soul theory and, at least provisionally speak of two souls. The object of the 6th Valli is to ascertain the nature of Brahman, the root or cause, by examining the nature of the effect, i.e., the tree of the world.

Thus the six Vallis of the Upaniṣad together cover the whole ground of the Vedānta, and there is practically no matter of importance in that system of philosophy which is left untouched here. But the treatment of the subject is poetic rather than philosophical, so that in analysing the contents, we may often have to gather together scattered statements. At the same time a logical analysis follows the order of the verses. The style of the Upaniṣad is throughout highly elliptical.

A careful study of the whole text of this Upaniṣad would reveal the fact that detachment or Virakti is the very foundation of Vedāntic culture.

The value of Virakti in rectifying our attitude towards life and bestow an enduring pleasure has been the chief objective in this Upaniṣad. It lays much emphasis on the necessity of acquiring this power of detachment and this is precisely the chief significance of Naciketa's temptation by Yama. Naciketas, who is imperturbable as a deep lake (Mahāhradavadakṣobhyaḥ) steadfastly declines the most alluring of them. Yama is really gratified with the absolute

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detachment from selfish concerns on the part of Naciketas as he thought that as an essential aid to spiritual enlightenment.

This Block comprises Four Units. In these four units you will read the text of the Katha Upaniṣad. Herein we provide the text followed by word - meanings in English which again is followed by Translation and also notes wherever necessary. In doing so we have adhered to the interpretation of the text given by Śaṅkara in the Advaita line of thinking. Since the third boon only relates to the immortality of the self we shall briefly give an introduction to Advaita philosophy before we begin the explanation of the third bood.

Wish you a happy reading !!

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UNIT - 1
KAṬHA UPANIṢAD

1.0 OBJECTIVES

1.1 VALLI I - The story of Naciketas in the house of Yama.

1.2 VERSES 1 - 9 - Naciketas goes to the abode of Lord Yama, in order to keep his father's word. For three days he remains there unfed. To atone for inhospitality Lord Yama offers him three boons.

1.3 VERSES 10 - 11 - For the first boon he chooses to return to his father.

1.4 VERSES 12 - 19 - For the second boon, knowledge of the fire sacrifice, leading to immortality.

1.5 VERSES 20 - 29 - For the third boon he chooses knowledge concerning the meaning of 'the great passing - beyond'. Lord Yama tests Naciketas by offering instead everything that men usually value - sons, wealth, power, longevity and every other kind of pleasure. However, Naciketas has once for realized their transient nature and he rejects them all. Therefore, he consistently requests Yama to disclose the secret of what lies beyond death.

1.6 LET US SUM UP

1.7 SELF-CHECK QUESTIONS

1.8 KEY WORDS

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UNIT - 1

KAṬHA UPANIṢAD

1.0 OBJECTIVES

This Unit clearly brings out the contrast in the characters of Vājaśravasa and his son Naciketas. Vājaśravasa is pious but cares more for the letter than for the spirit of law. On the other hand Naciketas is possessed of a spiritual nature of the higher order. You will realise from this Unit that Naciketas, who according to Vedāntic conceptions is one who has led a life of severe self-discipline in his earlier births. Possessed of a spirit of absolute unselfishness, he stands out as a fit person for illumination.

1.1 VALLI - I - THE STORY OF NACIKETAS IN THE HOUSE OF YAMA

Vājaśravasa is a poor and pious Brāhmiṇ. He has a son by name Naciketas. The father performs a sacrifice called 'Viśvajit' in which the sacrificer has to part with all his belongings. Being poor Vājaśravasa gives as presents to the priests the few old and feeble cows he has. The boy feels that such useless gifts may not possibly secure happiness for his father in the life to come. In order that there may be at least one useful gift in the sacrifice offers himself to be given away as Dakṣiṇa to some priest. The father feels offended by this interference of the son. Although the father maintains silence at first, the persistent request of Naciketas makes the father burst out in anger with the words 'Unto Yama I give you'. The words of a Brāhmiṇ once uttered cannot be retracted. Accordingly Naciketas goes to the

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abode of Yama and since Yama was away from his place, he waits there. Yama returns home after three days and horrified to see a Brāhmiṇ waiting for him, grants him three boons by way of reconciliation. It is these three boons given to Naciketa that forms the subject-matter of this Upaniṣad. The most important of these boons relates to the survival of man after death and accordingly the Kaṭhopaniṣad deals with one of the fundamental and important issue in philosophy. After a brief allusion to the incidents of the above story the Upaniṣad takes up the subject of the boons granted by Yama. We shall be dealing with the first Valli comprising 29 Verses in this first Unit. We shall give the text followed by word to word English translation which again is followed by English translation of the whole verse. Notes are added wherever necessary.

1.2 VERSES - 1 - 9 - GRANTING OF BOONS BY YAMA

प्रथमा वल्ली

ॐ । उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ।
तस्य ह नचिकेता नाम पुत्र आस।।१।।

WORD MEANING

उशन् - wishing for ह वै - are two particles referring to past events. वाजश्रवस - son of Vājaśravasa. Vājaśravas may also mean 'one who has abundant fame' by offering the food freely. He once performed a Viśvajit sacrifice seeking it fruit and in that sacrifice he gave away ददौ सर्ववेदसं - all his wealth. This sacrificer had a son by name Naciketas.

TRANSLATION

Vājaśravasa, it is said performed the sacrifice called

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Viśvajit which enjoined the giving away of everything possessed by the sacrificer. (Hence) he gave away all that he owned. He had a son named Naciketas.

ह कुमारँ सन्तं दक्षिणासु नीयमानासु श्रद्धाविवेश सोऽमन्यत।।२।।

WORD MEANING

तं, i.e., Naciketas, कुमारं सन्तं who was still a young and immature boy; श्रद्धा - faith or belief in the existence of after life आविवेश - entered being prompted by a desire to do real good to his father. When ? This is being stated; दक्षिणासु नीयमानासु - when the gifts were being taken severally to the priests and others that had assembled. सः, i.e., that Naciketas, prompted by faith अमन्यत thought (within himself).

TRANSLATION

When the offered cows were being taken (severally to the priests and others that had assembled) faith took possession of him though he was a (mere) boy; and he thought:

In what manner ? It is being stated in the next verse.

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः।

अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत्।।३।।

WORD MEANING

The four epithets beginning with Pītodakāḥ refer to the cows intended to be given as gifts and signify that they were useless. Pītodakāḥ means those by which उदकम् - water has been Pītam, drunk; those by which Tṛṇam तृणम् has been जग्धम् - eaten; those by which दोहः - milk has been दुग्धः - milked; those that have lost the power of procreation i.e., incapable of bearing calves. (Such cows are being referred

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to as पीतोदका, जग्धतृणा दुग्धदोहा and निरिन्द्रिया:) ददत् - granting as rewards to priests for their service; स: he, the performer of sacrifice; गच्छति - (goes) तान् to those (worlds) अनन्दा नाम ते लोका: which worlds are devoid of happiness.

TRANSLATION

He attains those worlds that are known as joyless, who gives away the cows that have (almost) finished drinking water, eating grass, yielding milk and are impotent.

स होवाच पितरं तत कस्मै मां दास्यसीति।

द्वितीयं तृतीयं तँ होवाच मृत्यवे त्वा ददामीति।।४।।

The evil result that would befall upon my father on account of the imperfection of the sacrifice should be prevented by bringing about the completion of the rite even through an offering of myself - thus thinking ... he approached his father.

Both to save his father and keep faith, he felt bound to offer himself. Dedication of the whole self in faith is the true sacrifice. It is desireless in the sense that it is prompted by no desire of reward, but it leads to 'fulfilment of desire' in the highest sense. उवाच ह - said; पितरं - to the father; तत (same as तात) O Father! कस्मै - i.e., to which priest मां दास्यसि will you offer me, that is to say offer me as a gift ? इति - Although he was disregarded by his father द्वितीयं तृतीयं उवाच, still the son asked him a second and a third time thus: 'To whom will you offer me', 'To whom will you offer me'. The father thinking that it was not fitting that a boy should thus (behave) said - मृत्यवे - to Yama, the son of विवस्वान्, त्वा - you ददामि - I give.

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TRANSLATION

He said to his father, 'To whom will you present me ? (Being disregarded in the first instance he repeated the same question) for a second and a third time (when) the father (getting angry that his son was behaving unlike a boy) said to him To Yama shall I give you.

NOTES : Śaṅkara says in his commentary on this ... that Naciketas was willing to be given as a servant to make up as far as he could for the defect of his father's offering. His father, however, angered by the persistence of his 'priggish' son, bursts forth with the equivalent of an angry Englishman's 'Go to hell'. His words were probably a mere expression of annoyance but Naciketas, in his piety, takes them literally, and sets out for the house of Yama, the God of death.

Thus told, the son sorrowfully cogitated in a solitary place. How ? That is said as follows :

बहूनामेमि प्रथमो बहूनामेमि मध्यमः।
किं स्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति।।५।।

WORD MEANING

बहूनां - among many - of many sons or disciples. एमि - I pass or I rank प्रथमः - as first owing to the best mode of conduct suited to disciple and others. And बहूनां - among many - many middling ones; मध्यमः एमि - I behave in the middling mode of conduct. But I have never conducted myself in the worst manner.[1] Although I am a son with such good conduct my father has said to me - 'To Lord Yama, I shall give you' किं स्वित् what कर्तव्यम् purpose यमस्य of Death - can there be; what purpose he (my father) अद्य - today[2] करिष्यति - will achieve मया - through me, by sending me ?

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TRANSLATION

Among many (sons or disciples) I rank as belonging to the highest; among many (sons or disciples) I rank as belonging to the second best. What purpose can there be of Death that my father will get achieved through me today ?

NOTES : i) That is said to be the best mode of conduct in a pupil or a son, when he carries out the wishes of his teacher or parents, anticipating the wishes of parents or teacher; the next best mode consists in promptly attending to what is ordered; the worst form of conduct is where the orders of the gurus orders are neglected. The implication here is that Naciketas belongs to the first type but sometimes also to the second. However, he was never negligent of his duty towards his father.

ii) No gift is to be made to Yama in the rite in question viz., the Viśvajit sacrifice.

Naciketas thinks for a while that his father has certainly spoken this out of anger without any consideration of purpose. But yet this word of his father must not become untrue. So thinking (the son) said reflectively to his father who had begun to repent for what he had uttered.

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः।।६।।

WORD MEANING

अनु - in order पश्य - consider यथा - i.e., in what manner they were पूर्वे - i.e., those who preceded you - your father, grand-father and so on. Looking them as your model you must follow their practice अपरे - i.e., how do the good people living now conduct themselves - प्रतिपश्य - consider

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them, तथा - as well. Neither there was or there is any falsehood in them. Nobody can ever overcome decay or death by uttering falsehood. It is because मर्त्यः - mortal man सस्यमिव - like corn पच्यते - becomes ripe and dies; and having died, comes to life again like unto corn. What does one gain in this transient world from breach of faith ? Therefore, preserve your probity and send me to Yama. This is the idea.

TRANSLATION

Consider successively how it was with your forefathers; behold how it is with later (men). (Improbity never saves one for) like unto grain does man riper and like unto it, spring to life again.

Having been addressed thus the father sent his son to Yama in order to keep his promise. And, Naciketas, having gone to Yama's abode waited for three days as Yama had gone out. When he returned his attendants or perhaps his wife said to him as follows, informing him (of what had taken place in his absence).

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान्।
तस्यैता शान्तिं कुर्वन्ति हर वैवस्वतोदकम्।।७।।

WORD MEANING

वैश्वानरः - Agni himself प्रविशति enters गृहान् the house as if burning it. अतिथिः ब्राह्मणः when a Brāhmaṇa (comes) as a guest, तस्य - to him; एतां शान्तिं कुर्वन्ति accomplish this kind of propitiation by the offering of water, seat etc., as if to overcome the burning by Agni. Therefore, bring - हर, यम ! (Vaivasvata) उदकं - water for Naciketas to wash his feet. Besides, there is no harm is said to result from not acting thus.

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TRANSLATION

Agni (Fire God) himself enters the houses as a Brāhmaṇa guest. or him, people accomplish this kind of propitiation (consisting of water for washing the feet etc.,) Bring water O Yama! for washing his feet.

आशाप्रतीक्षे संगत सूनृतां
इष्टापूर्ते पुत्रपशूंश्च सर्वान्
एतद्वृङ्क्ते पुरुषस्याल्पमेधसो
यस्यानश्नन्वसति ब्राह्मणो गृहे।।८।।

WORD MEANING

आशा - desire for undefined good things. प्रतीक्षा - looking forward to defined good things. These two, hope and expectation are known as Āśāpratīkṣe. संगतं - the reward of meditation. सूनृतं - the reward of kindliness of speech. इष्टापूर्ते - इष्टा is the fruit of sacrifice and Pūrta, the fruit of charitable acts like opening pleasure gardens for instance. पुत्रपशूंश्च सर्वान् - sons and cattle सर्वाम् एतत् वृङ्क्ते - keeps away or destroys. पुरुषस्य - of a man अल्पमेधसः - from a man of little intelligence; यस्य in whose. गृहे - house अनश्नन् - food less वसति - dwells or stays. ब्राह्मणः - a Brāhmiṇ. The point of relevance and emphasis here is that a guest should no circumstances be disregarded!

Having been told thus, Yama approached Naciketas with adoration and said:

तिस्रो रात्रीर्यदवात्सीर्गृहे मे
अनश्नन् ब्रह्मन्नातिथिर्नमस्यः।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु
तस्मात्प्रति त्रीन्वरान्वृणीष्व।।९।।

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WORD MEANING

ब्रह्मन् - O Brāhmaṇa यत् - since, अवात्सीः you have lived गृहे मे - in my house. अनश्नन् (without eating food) अतिथिः - a guest and नमस्यः - worthy of being honoured. नमस्तेऽस्तु - let salutations be to you. ब्रह्मन् - O Brāhmaṇa. स्वस्ति मेऽस्तु - let there be good fortunes for me. तस्मात् - from the sin arising from your staying foodless here in my house. Through your favour, no doubt this sin will disappear and all good will befall me yet in order to please you the more वृणीष्व - ask for; त्रीन् वरान् - three boons - any particular three things you wish; प्रति - one in rspect of - each night you have spent without food.

TRANSLATION

O Brāhmaṇa, since you have lived in my house for three nights without food, a venerable guest as you are O Brāhmaṇ, I offer my obeisance to you. Let me be saved from that sin and let all good accrue to me. Choose three boons - one in respect of each night you have spent without food.

1.3 VERSES 10 - 11 - FOR THE FIRST BOON HE CHOSES TO RETURN TO HIS FATHER

Naciketas replied thus - If you are inclined to grant boons -

शान्तसङ्कल्पः सुमना यथा स्या-
द्वीतमन्युर्गौतमो मेऽभि मृत्यो।
त्वत्प्रसृष्टं माऽभिवदेत्प्रतीत
एतत् त्रयाणां प्रथमं वरं वृणे।।१०।।

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WORD MEANING

शान्तसङ्कल्पः - सङ्कल्प is anxiety as regards the course of action Naciketas would do after going to Yama. One whose anxiety is quelled is termed Śāntasaṅkalpaḥ. सुमनः - One who has a pleased mind यथा स्यात् - as my father may become वीतमन्युः - free from anger. गौतमः - Gotama is my father मा अभि - regarding me. मृत्यो - O Yama. Further, त्वत्प्रसृष्टं freed by you and sent towards home; moreover he अभिवदेत् - may talk to प्रतीतः - recognizing as 'This indeed is my son who has returned', एतत् - this त्रयाणां - of the three (boons) प्रथमं वरं - the first boon, viz., the gratification of my father. वृणे - I ask.

TRANSLATION

O! Yama ! Of the three boons I ask this as the first boon that Gotama (my father) may become freed from anxiety and become complacent and free from anger; and that he may recognize me and talk to me when freed by you.

Yama said :

यथा पुरस्ताद् भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः।
सुखँ रात्रीः शयिता वीतमन्यु-
स्त्वां ददृशिवान्मृत्युमुखात् प्रमुक्तम्।।११।।

यथा पुरस्तात्, i.e., as your father's heart was formerly full of love for you. भविता - so will he be affectionate towards you. प्रतीतः - recognizing (you) औद्दालकिः is the same as उद्दालक. And he is आरुणिः the son of Aruṇa; or he bears two family names. मत्प्रसृष्टः being permitted by me; (your father) सुखम् - peacefully रात्रीः the remaining nights (of his life) शयिता - will sleep; वीतमन्युः losing all his anger त्वं - you, his

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son. दद्दशिवान् - having seen. मृत्युमुखात् - from the jaws of प्रमुक्तम् - freed.

TRANSLATION

Having recognized (you) Auddālaki Āruṇi will be (possessed of affection) just as he had before. Seeing you freed from the jaws of Yama, he will get over his anger and with my permission sleep happily for many a night.

1. The suffix in Auddālaki may not add any meaning to the original word Uddālaka, or it may signify the son of Uddālaka. In the latter case he becomes a scion of the Uddālakas as also of the Aruṇas.

1.4 VERSES 12 - 19 - FOR THE SECOND BOON, KNOWLEDGE OF THE FIRE SACRIFICE, LEADING TO IMMORTALITY

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं जरया बिभेति।
उभे तीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके।।१२।।

WORD MEANING

स्वर्गे लोके - in the heavenly world. भयं i.e., fear arising from disease etc., किंचन - even a little, न अस्ति - does not exist त्वं - you O! Yama न तत्र - are not there - you cannot overtake people there unexpectedly hence nobody fears when he gets old as here from you न जराया बिभेति. Further उभे अशनायापिपासे तीर्त्वा - having transcended both hunger and thirst; and शोकातिग: having overcome sorrow i.e., free from any mental anxiety मोदते - enjoys himself स्वर्गलोके - in heaven.

TRANSLATION

In the heavenly world there is no fear; you are not

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there and no one there entertains fear of old age. Having overcome hunger and thirst and leaving sorrow behind one rejoices in heaven.

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो
प्रब्रूहि त्वं श्रद्दधानाय मह्यम्।
स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण।।१३।।

WORD MEANING

मृत्यो - O Yama! since सः त्वं - you who are well-known अध्येषि - you remember or know अग्निं स्वर्ग्यं, Agni, the means of attaining the heavenly world (the fire that is the means of the attainment of heaven - which is possessed of the qualities said above; (therefore) त्वं - you प्रब्रूहि - speak मह्यं श्रद्दधानाय - to me full of fair who desire heaven (tell me of that fire) by worshipping which स्वर्गलोकः those who dwell in heaven i.e., sacrificers अमृतत्वं - immortality or Godhead भजन्ते - attain by worshipping this Agni. एतत् - this knowledge of Fire द्वितीयेन वरेण वृणे - I ask as the second boon.

TRANSLATION

O Yama! You are well-known to have the knowledge of that fire which leads to heaven. Describe that to me who am devout. (How) sacrificers attain Godhead - this I ask as my second boon.

The following is said by Yama -

प्र ते ब्रवीमि तदु मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन्।

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अनन्तलोकाप्तिमथो प्रतिष्ठां

विद्धि त्वमेतं निहितं गुहायाम्।।१४।।

WORD MEANING

ते - to you; प्रब्रवीमि - I declare तदु - what you have asked for मे - through my words; निबोध - understand, being attentive, स्वर्ग्यं अग्निं - Agni that is the means of attaining heaven. नचिकेत: - O Naciketas! प्रजानन् - knowing (him) the words प्रब्रवीमि and निबोध are meant to attract the attention of the disciple. Yama now extols Agni; अनन्तलोकाप्तिं - i.e., the aid in securing the reward, viz., of the heavenly world अतो - and also प्रतिष्ठां - the basis or support of the Universe in the form of Virāṭ[1] (cosmic person) एतं - this fire which is being spoken of by me विद्धि - you know (as) निहितं गुहायां as abiding or placed in the cave; i.e., in the mind of the wise.

TRANSLATION

O Naciketa, being well aware of the Fire that is conducive to heaven I shall describe you of it. You understand with attention from my words about that very fire. That Fire which is the means for the attainment of heaven and the support (of the Universe) abides in the hollow of the heart.

NOTES : 1) There are three stages involved in the evolution of the world. (i) The undeveloped stage known as Prakṛti (ii) A subtle intermediate stage of which the presiding power is termed Hiraṇyagarbha and (iii) The gross Universe given in perception is presided by the power known as Virāṭ. It may be known that Agni, Vāyu and Āditya are only different aspects of Virāṭ.

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The following (does not constitute the dialogue between Yama and Naciketas) but the words of the Upaniṣad itself.

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा।
स चापि तत्प्रत्यवदद्यथोक्त-
मयास्य मृत्युः पुनरेवाह तुष्टः।।१५।।

WORD MEANING

लोकादिं - the beginning of the worlds being the first embodied (of created things)[1] तं अग्निं - i.e., the Agni about whom naciketas had questioned. उवाच - Yama described. तस्मै to Naciketas. Further यः इष्टकाः the kind of bricks that are to be arranged for the sacrificial altar. यावतीर्वा how many in number यथा वा - and in what manner the fire is kindled. The significance is that Yama described all these. सः चापि - and (he) (Naciketas) also. तत् - i.e., what has been said by Yama प्रत्यवदत् - repeated verbation with understanding तत् - all that यथोक्तं just as Lord of Death had spoken. अथ - then अस्य - by his repetition मृत्युः - Lord Yama पुनः एव आह - addressed again desiring to grant a boon in addition to the three.

TRANSLATION

Yama described to him that Agni, the first-born of the Universe the variety and number of bricks that have to be used in building up the sacrificial altar as also the manner of arranging for the fire. And (he) Naciketas repeated exactly all that just it had been instructed, Yama, then pleased with him spoke again.

NOTES : 1) Loka means world in the sense of a division

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of the Universe. So there are often said to two lokas, earth and heaven, or three with the addition of air or seven variously named.

लोकादि might also mean 'first of the world's'. So Śaṅkara says Agni is 'Lokānāmādi' because it was the first embodied existence. In the Ṛgveda Agni is often represented as the first born son of Dyaus. The Chāndogya text vi.8.4 also states that all other things evolved from fire (तेजस्) which was itself the first product of essential being (Sat).

To be explicit : This verse states that Yama taught Naciketas the proper arrangement of the fire sacrifice, glorified in Brāhmaṇa fashion as source and support of the worlds.

तमब्रवीत् प्रीयमाणो महात्मा
वरं तवेहाद्य ददामि भूयः।
तवैव नाम्ना भविताऽयमग्निः
सृङ्कां चेमामनेकरूपां गृहाण।।१६।।

WORD MEANING

तं - i.e., Naciketas अब्रवीत् - addressed प्रीयमाणः - i.e., feeling delighted at the ability of his disciple, महात्मा - the high-souled one, or one who was not narrow-minded, वरम् - a fourth boon. तव - to you इह - as a token of delight, अद्य - now ददामि - I give, भूयः - again, तव एव - of you (Naciketas) नाम्ना - by the name भविता - will become well-kown अयं अग्निः - this Agni who has been described by me, च - and, इमं सृङ्कां - this necklace of precious gems अनेकरूपं - multi-coloured, गृहाण - accept सृङ्कां may also mean the path consisting of rites and is not ignoble, when the last line means 'Receive'

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(from me) further knowledge of (variegated) Karma, because it is the source of various rewards.

TRANSLATION

That high-souled Yama, feeling delighted said to him 'Out of favour towards you I grant you again another boon'. This fire will be known by your name indeed. Also accept this multi-coloured necklace from me.

Glory of Naciketa-Fire

त्रिणाचिकेतास्त्रिभिरेत्य संधिं
त्रिकर्मकृत्तरति जन्ममृत्यू।
ब्रह्मजज्ञं देवमीड्यं विदित्वा
निचाय्येमाँ शान्तिमत्यन्तमेति।।१७।।

त्रिणाचिकेतस् - i.e., one who has kindle Agni thrice (for sacrifice) or one that knows him, studies about him and sacrifices to him. त्रिभि: with mother, father and teacher. एत्य - having obtained. सन्धिं - सन्धानं - companionship. It means 'Having duly received instruction from the mother and others'. Another Śruti text states 'As one who had (the benefit of the good) mother and (a good) father'. Or else the three may refer to the Vedas Smṛtis and virtuous people or to perception, inference and verbal testimony, for, it is a matter of experience that clarity follows from them. त्रिकर्मकृत् - performing sacrifices, studying sacred books and offering gifts. तरति - crosses जन्ममृत्यू - birth as well as death. Further ब्रह्मजज्ञं - Brahmaja means 'born of Brahmā' or Hiraṇyagarbha, Jña means 'all-knowing'. Agni knows everything देवं - is so-called because he is brilliant, possessing knowledge. ईड्यं - adorable. विदित्वा - having known. निचय्य - meditating (on that Virāṭ) as one's own self. इमं - this present to the devotees'

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mind as the result of meditation. शान्तिं - peace अत्यन्तं एति - obtains abundantly. It means that one (that does all this) attains the position of Virāṭ - the result of practising meditation and Karma simultaneously.

EXTOLLING KARMA, YAMA STATES

Sacrificing thrice, associating with the three and doing the three-fold duties, one overcomes death. Getting knowledge of the son of Brahma, the omniscient resplendent and worthy of adoration and realizing Him, one attains everlasting peace.

Yama, now concludes the results that accrue from the knowledge of fire and sacrificing to him. The topic under discussion is also concluded.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा
य एवं विद्वाश्चिनुते नाचिकेतम्।
स मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके।।१८।।

The term त्रिणाचिकेतस् has been explained in the last Verse. त्रयं - as stated earlier - 'the bricks used, number, and the manner in which it is used'. एतत् - this विदित्वा - having known. यः - whoever, एवं - as one with one's ownself. विद्वान् - knowing Agni, चिनुते - performs. नाचिकेतम् - meditation upon Agni. सः - he मृत्युपाशान् - attachment and hatred arising from evil. पुरतः - before (the falling of this body) प्रणोद्य - having shaken off शोकातिगः - overcomes sorrow मोदते - rejoices स्वर्गलोके - in the world of the Virāṭ i.e., identifying himself with the Virāṭ.

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TRANSLATION

He who performs thrice, the Naciketa sacrifice after knowing these three factors and he who meditates upon Agni - casts off the shackles of death before, overcomes sorrow, and rejoices in the heavenly world.

After explaining the divine fire together with the benefits thereof, Yama then spoke the following words to his disciple Naciketa thus;

एष तेऽग्निर्नचिकेतः स्वर्गो
यमवृणीथा द्वितीयेन वरेण।
एतमग्निं तवैव प्रवक्ष्यन्ति जनास-
स्तृतीयं वरं नचिकेतो वृणीष्व।।१९।।

एषः - This is ते - to you अग्निः - the boon relating to Agni. नचिकेतः - O Naciketas स्वर्ग्यः - a help in securing heaven. यं - which boon of Agni अवृणीथाः - you requested for; द्वितीयेन वरेंण - through the second boon. That boon about the Fire has been granted to you. (so saying Yama concludes the present topic. Further एतं अग्निं - this Agni तव एव - by your name alone प्रवक्ष्यन्ति - (call) जनासः - people. This is the fourth boon granted by me being pleased. नचिकेतः - O Naciketas वृणीष्व - ask for तृतीयं वरं - the third boon. or, if I do not grant it to you I shall surely remain indebted to you.

TRANSLATION

O Naciketa! this is for you the boon about the Fire that leads to heaven, and which you chose as your second boon. People will call this Agni by your name only. Choose now. O Naciketas! the third boon.

Before we proceed to the third question of Naciketas let us make a close analysis of the nature of the first two

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boons. They both relate to the material well-being of humans, while the first boon relates to this world **aihika**, the latter concerns a world hereafter (Āmuṣmika). It relates to sacrificial rites which are the means of obtaining our well-being in the life hereafter. In keeping with the spirit of the Brāhmaṇa period when sacrificial rites were predominantly practised for the attainment of **Svarga** this boon partakes of the nature of the sincere Vedic ritualist who is more interested in the path of **Karma** which leads one to heaven. The message of the ultimate goal, i.e., freedom from bondage which the Upaniṣad teaches is not included in this boon as it concerns with **Karma** as the means to immortality. Yama grants the boon, expatiates on the efficacy of the Fire-rite, calls it after Naciketas and asks him to choose the third boon.

Naciketas was not so much interested in either of the two results - here or in a hereafter, as in the third boon which is in the form of a question. It relates to the immortality of the soul and the nature of the ultimate reality. It may be said that the first two boons constitute a background as it were to bring out the excellence of Jñānamārga implied in the third boon. The Upaniṣad thus builds up a dramatic situation wherein a highly competent Naciketas is brought into the presence of the full-fledged teacher Yama.

1.5 FOR THE THIRD BOON, HE CHOOSES THE KNOWLEDGE CONCERNING THE MEANING OF THE GREAT-PASSING BEYOND

Yama sets about testing the competence of the

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student before starting the teaching. With a view to ascertain whether Naciketas is a seeker of the path of Karma (Bhubhukṣu) or the path of knowledge (Mumukṣu) Yama decides to divert and dissuade Naciketas from pursuing the quest for the absolute truth and says that the subject-matter is extremely subtle and even gods are unable to solve the mystery of the phenomenon of death. The alluring prospects offered for the material well-being and the peremptory refusal of Naciketas are given elaborately. We shall now proceed with the third boon asked by Naciketas.

Naciketas said;

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ।।२०।।

WORD MEANING

या इयं विचिकित्सा - that there arises this doubt प्रेते मनुष्ये - when a man dies अस्ति इति - that there is the Self which is distinct from the body, senses, mind and intellect and which gets connected with a fresh body (in the next life) exists; एके - some believe thus. नायमस्तीति च एके - others believe that there is nothing of the kind. Neither sense-perception, nor inference can give us definite knowledge in this matter. As the ultimate goal of man is dependent upon this knowledge I would like to receive it एतद्विद्याम् - taught by you अनुशिष्टः त्वया - the last Pāda means - 'This is the remaining one' (of the three boons).

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TRANSLATION

Subsequent to the death of a man there arises this doubt - some say 'It exists' and others believe 'It does not exist'. I would like to be instructed by you in this knowledge (Let) this be the third of the (three) boons.

In order to test whether Naciketas is a fit recipient of the knowledge of the self which is the means for the highest consummation Yama says:

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम्।।२१।।

WORD MEANING

पुरा - in days of yore अत्र - in respect of this entity देवैरपि - even by the gods विचिकित्सितं - doubt was entertained, न हि सुविज्ञेयं - common people cannot comprehend it well though they have heard it taught frequently. एषः धर्मः - For this subject of the Self is so subtle (अणुः) Hence वृणीष्व - ask for अन्यं वरं - another boon O Naciketas मा उपरोत्सी - do not compel me as a creditor does a debtor. अतिसृज - leave off. एनं - this (boon) मा - in so far as I am concerned.

TRANSLATION

With regard to this, even the gods, of yore have entertained doubt; for being so subtle this (Self) is not so easy to comprehend. Therefore choose another boon, O Naciketas; do not compel me (but) give up this boon that is demanded of me.

NOTES : Yama dissuades Naciketas and says 'Do not

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ask me this' and gives the reason for warding off the question put forth by him in the following manner: This secret knowledge is extremely difficult because it has been enquired into and examined with enormous degree of doubt even by the gods. Some gods have entertained doubts in the days of yore and (even after thorough examination) have not come to a conclusion in this regard. The truth regarding the nature of the self (Ātman) as to whether it exists or does not exist is so subtle that even the wise gods do not know it. With these words Yama requests Naciketas to release him who is bound by the promise and is under his obligation.

Naciketas Pursues;

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुज्ञेयमात्थ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित्।।२२।।

We come to know from you alone that even the gods have doubted this. त्वं - you. च - and मृत्यो - O Yama, यत् - since न सुज्ञेयं - the Self is not easily comprehended आत्थ - you declare. Since even wise men do not know it kindly instruct me. Naciketas adds that he cannot find another teacher like Yama though he seeks for him. This is the only boon that is the means of attaining final bliss. न अन्यः वरः कश्चित् - no other boon is तुल्यः - equal एतस्य - unto this. The reason for this is the transient nature of everything else.

TRANSLATION

That (knowledge) in which Gods have entertained doubts which has been declared by you. O Yama as extremely difficult to understand and you its instructor is

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difficult to get, then no other boon is equal to this. So kindly instruct me.

NOTES : Naciketas is of the firm belief that he cannot find a better teacher like Yama in all the three worlds if he fails to learn from him and hence requests Yama to grant him only this boon.

THE ALLUREMENTS

Though thus addressed Yet Yama says by way of tempting :

शतायुषः पुत्रपौत्रान्वृणीष्व
बहून्पशून् हस्तिहिरण्यमश्वान्।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि।।२३।।

WORD MEANING

शतायुषः - gifted with a hundred years of life. पुत्रपौत्रान् - sons and grandsons. वृणीष्व - you ask for moreover बहून् - many पशून् - animals such as cows etc., हस्तिहिरण्यं - elephants and gold, and अश्वान् - horses also. Further भूमेः - of the earth. महत् - extensive आयतनं - abode वृणीष्व - choose. And since all this is useless if on is short-lived, Yama adds, स्वयं च - you too जीव - live keep your body with all its sense-organs in perfect condition. शरदः (Autumn) years यावत् - as many इच्छसि - as you like to live.

TRANSLATION

Ask for sons and grandsons having a long life of hundred years. Ask for many animals, elephants and gold and horses, and a vast expaase of the earth. And you yourself live for as many years as you like.

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एतत्तुल्यं यदि मन्यसे वरं

वृणीष्व वित्तं चिरजीविकां च।

महाभूमौ नचिकेतस्त्वमेधि

कामानां त्वा कामभाजं करोमि।।२४।।

WORD MEANING

एतत्तुल्यं - equal to this वरं - any other boon यदि मन्यसे - if you think of वृणीष्व - choose that also. Further वित्तं - much gold, precious gems, चिरजीविकां च - ask for long life also along with such wealth. In brief त्वं - you, Naciketa एधि - become a king महाभूमौ - over the expansive earth. Further कामानां - of all pleasures divine and human त्वा - you. कामभाजं - partaker of the pleasure; करोमि - I make for I am a god whose desire will never fail.

TRANSLATION

If you consider all that has been enumerated above as equal to the third boon ask for that as you like as also varieties of wealth and longevity. In this expansive universe, O Naciketas, I make you fit for the enjoyment of all indiscribable things.

ये ये कामा दुर्लभा मर्त्यलोके

सर्वान् कामाँ श्छन्दतः प्रार्थयस्व।

इमा रामाः सरथाः सतूर्या

न हीदृशा लम्भनीया मनुष्यैः।।

आभिर्मत्प्रत्ताभिः परिचारयस्व

नचिकेतो मरणं माऽनुप्राक्षीः।।२५।।

WORD MEANING

ये ये - Whatever कामाः - that are desirable दुर्लभाः -

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difficult to attain मर्त्यलोके - in the world of mortals. सर्वान् कामान् - all those pleasures. छन्दतः - according to your will, प्रार्थयस्व - ask for. Further, इमाः - these celestial रामाः - maidens (so called because they delight) (ramayanti रमयन्ति) men. सरथाः - possessing chariots and सतूर्याः - having musical instruments with them. ईदृशाः - They of this description are not to be obtained न लम्भनीयाः मनुष्यैः - by mortals except by the favour of gods like me. आभिः - by these attendants मत्प्रताभिः - offered by me. परिचारयस्व - allow yourself to be served, i.e., get their service such as washing the feet, etc., done to you नचिकेतः - O Naciketas मरणं - i.e., the question relating to death whether there is or is not survival after death which is similar to examining the number of a crow's teeth. माऽनुप्राक्षीः - i.e., do not ask or inquire, it does not befit you to ask thus.

TRANSLATION

Whatever pleasures are difficult to attain in this mortal world, ask for all those pleasures, at your will. These damsels with chariots and musical instruments are not to be obtained by the mortals surely. Get yourself served by these which I offer you. (Pray) do not insist me about death O Naciketas.

NOTES : 1) The maxim of the examination of crow's teeth is used for any manifestly fruitless enquiry It implies idle curiosity. What Yama wants to convey is that a mortal at the time of death either reaches heaven or is reduced to ashes. This enquiry serves no purpose. Yama tempts him on the other hand that the material pleasures offered by him will belong to Naciketas at once but the enquiry into the nature of the self is not sure to bear forth any immediate result.

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STEADFASTNESS OF NACIKETAS

The decision of Yama to divert and dissuade Naciketas from pursuing the quest for the absolute truth, as the subject matter is extremely subtle and even gods are unable to solve the mystery of the phenomenon of death, miserably fails. Śaṅkara in his commentary characterises Naciketas as one who is imperturbable as a deep lake (महाह्लदवदक्षोभ्यः). Naciketas replies to Yama as follows:

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते।।२६।।

WORD MEANING

श्वोभावो - the pleasures you have mentioned are such that it is doubtful whether they would exist even tomorrow. Further मर्त्यस्य - of man अन्तक - O Yama यत् - this well-known तेजस् - strength सर्वेन्द्रियाणां - of all the organs of sense. जरयन्ति - they wear (it) out. The pleasures derived from heavenly damsels lead only to evil, because enjoyment of them only reduces the good that is to our credit. As regards longevity you have offered, says Naciketas, सर्वं जीवितमपि - all life even the life time of the creator is अल्पमेव - but brief what need to be said of our longevity. Therefore let the बाहाः - chariots and so on be for yourself तव एव - And so also yours तं - be नृत्यगीते - dance and music.

TRANSLATION

O Yama, transient are these, they waste away the vigour of all the organs that a man has. All life without exception is short indeed. Let the chariots be your alone; let

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the dances and songs be yours.

न वित्तेन तर्पणीयो मनुष्यो

लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा।

जीविष्यामो यावदीशिष्यसि त्वं

वरस्तु मे वरणीयः स एव।।२७।।

The first line states that Man is not gratified even by abundant wealth for we don't find any one in this world feeling satisfied with acquiring wealth. If at all there is any thirst for wealth we shall get it लप्स्यामहे - if we see you अद्राक्ष्म चेत् त्वा - likewise with regard to life also जीविष्यामः - we shall live, यावत् - until त्वं ईशिष्यसि - you rule in the position of Yama. For, how can a person be poor or short-lived after meeting you ? The last line says 'Therefore I seek only the knowledge of the Self'.

TRANSLATION

Man (by nature) is not gratified by wealth. We shall get, if we see you and live, we shall as long as you are in power. The boon that is worth praying for by me is that alone.

अजीर्यताममृतानामुपेत्य

जीर्यन्मर्त्यः क्वधः स्थः प्रजानन्।

अभिध्यायन् वर्णरतिप्रमोदा

नतिदीर्घे जीविते को रमेत।।२८।।

WORD MEANING

अजीर्यता अमृतानां - the vicinity of the immortal gods who do not get old. उपेत्य - having reached. प्रजानन् - knowing such benefits. जीर्यन् मर्त्यः - himself being a decaying mortal क्वधः स्थः - Kuḥ is the earth; it is also अधः - i.e., below,

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relatively to the region of the sky. The word thus means 'dwelling here below'. How such a one can choose children wealth etc., which are ephemeral and are fit to be prayed for by the unwise. Another reading is क तदास्थः - where the meaning is as follows: तदास्थः - तत् - refers to children. आस्थ - is 'determined attachment'. One that possesses such attachment for them is termed तदास्थः - and the expression means when (क) will one that is bent upon attaining the highest end - though it be hard of attainment - delight in these ? Those who realise its hollowness will never seek them. Everyone wishes to uplift themselves. Therefore I am not to be lured away by the offer of children, wealth and so forth. Moreover, कः - which sensibleman अभिध्यायन् - rightly realising how unsteady they are वर्णरतिप्रमोदान् - pleasures of song and love from (association with) damsels. रमेत - can delight अतिदीर्घे जीविते - in too long life ?

TRANSLATION

Having approached the undecaying immortals and knowing that eternal benefits can be sought of them how would any wise man being a decaying mortal on this earth below like to indulge in such a fleeting pleasure ? Realising (the worthlessness of the) pleasures of song and love who will delight in long life ?

Naciketas continues that having known about the evanescent nature of the joy of humans as well as celestials, he does not cherish any desire in the well-defined offer of Yama.

यस्मिन्निदं विचिकित्सन्ति मृत्यो
यत्साम्पराये महति ब्रूहि नस्तत्।

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योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते।।२९।।

।। इति काठकोपनिषदि प्रथमाध्याये प्रथमा वल्ली ।।

WORD MEANING

यस्मिन् - in regard to which इदंविचिकित्सन्ति - people doubt thus - whether or not there is survival of the self after death. मृत्यो - O Yama साम्पराये - in matter regarding the other world. महति - of mighty significance, यत् - that which is the settled truth about the Self. तत् - that ब्रूहि - tell. नः - to us. What need to be said more ? योऽयं वरः - the boon in question relating to the Self, गूढं अनुप्रविष्टः - deeply concealed and therefore hard of perception तस्मात् - than that boon अन्यं - other which relates to what is transient and is coveted by the unwise. नचिकेतः - Naciketas न वृणोति - does not seek i.e., does not even think of choosing. This last statement does not form part of the dialogue but is stated by the Śruti.

1.6 LET US SUM UP

Naciketas is the son of Vājaśravas, a pious man of spiritual birth. Vājaśravas while performing Viśvajit sacrifice has vowed to give away all his possessions as rewards to priests. Just as he is about is give away the old and emanciated cows, Naciketas endowed with a thorough knowledge of Dharmaśāstra fears that his father would incur sin for such an act. Therefore, he intrudes and asks him repeatedly as to whom he will give him. The father bursts out in a fit of anger that he shall give him to Yama. To make his father's statement true the faithful son goes to the

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abode of Yama. He waits there for three days as Yama was away. On his return Yama feels for making him wait and grants him three boons by way of conciliation. His urge for healing the hurt and bringing peace in his father's mind bursts out as a spontaneous request in the form of the first boon. The second boon relates to sacrificial rites. That serve as the means of attaining our well being in the life hereafter. Yama grants the boon, expatiates on the efficacy of the Fire-rite, calls it after Naciketas and asks him to choose the third boon. The third boon is in the form of a question relating to the immortality of the soul and the nature of the ultimate reality. Yama diverts and dissuades Naciketas from pursuing the guest for the absolute truth and therefore offers him alluring prospects for his material well being but Naciketas is steadfast in his pursuit of spirituality as he has once for all realised the ephemeral nature of Yama's offer. Knowing Naciketas as one possessed of unshakable conviction Yama decides to grant him the most cherished boon. We shall deal with his teaching in the following unit which will cover the second Valli of the first Chapter of the Upaniṣad.

1.7 SELF-CHECK QUESTIONS

1. Who was Vājaśravas ?
2. What sacrifice did he perform and what does it imply?
3. What made Naciketas reach the abode of Yama ?
4. Why did Yama offer three boons to Naciketas ?
5. What was the first boon given by Yama.

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6. What kind of boon was the second ? Explain it.
7. What is the nature of the third boon ? Did Yama offer it ? Explain.
8. Did Naciketas accept the offers made by Yama ? If not why ?

1.8 KEY WORDS

(1)	सर्ववेदसं	(2)	पीतोदका	(3)	जग्धतृणा
(4)	दुग्धदोहा	(5)	निरिन्द्रिया	(6)	वैश्वानरः
(7)	वैवस्वतोदकम्	(8)	इष्टापूर्ते	(9)	अल्पमेधस्
(10)	शान्तसंकल्पः	(11)	अशनायापिपासे	(12)	मृत्युपाशान्
(13)	वृणीष्व	(14)	विचिकित्सा	(15)	चिरजीविकां
(16)	श्वोभावो	(17)	क्वधः स्थः	(18)	साम्पराय

NOTES

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UNIT - 2

YAMA'S TEACHING CONCERNING IMMORTALITY - THE DISCERNMENT AND ATTAINMENT OF ETERNAL REALITY

2.0 OBJECTIVES

2.1 VERSES 1 - 6 : There are two ways - the way of knowledge and of good, and the way of ignorance and pleasure. Men deluded by the fair-shows of life and grasping at fancied gain, fall into a childish materialism which is the cause of their slavery to death.

2.2 VERSES 7 - 11 : The knowledge of Supreme Reality being unattainable by human reasoning, it could only be imparted by a true spiritual teacher to a fit disciple. Therefore, Yama accepts Naciketas as his disciple but recognises that in one respect he is superior to himself. For, Yama has obtained the sovereignty of heaven by performance of sacrifices, whereas Naciketas is ready to surrender all wealth, heavenly as well as earthly, that he may know ultimate Reality.

2.3 VERSES 12 - 13 : Beginning of the instruction

14 - Request of Naciketas about the eternal Reality.

2.4 VERSES 15 - 17 : Yama's instruction that the eternal Reality is symbolised by the word 'Om'.

2.5 VERSES 18 - 20 : Birth and death are only bodily changes. The undying Soul - the eternal reality is at the centre of one's being. By divine grace the self could be realised as the Self of all beings, which state is considered as one free from all sorrow.

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2.6 **VERSES 21 - 25 : For ordinary men this realisation is impossible. It is only to the purified, tranquil and collected soul that the Supreme Soul in grace manifests himself. Others, however, become the food of death - i.e., Yama.**

2.7 LET US SUM UP

2.8 SELF-CHECK QUESTIONS

2.9 KEY WORDS

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UNIT - 2

YAMA'S TEACHING CONCERNING IMMORTALITY - THE DISCERNMENT AND ATTAINMENT OF ETERNAL REALITY

2.0 OBJECTIVES

We have known from the previous Unit that though tempted by Yama, again and again Naciketas by no means agrees to ask for any boon other than that regarding the knowledge of the Self. Judging Naciketas as a man of unshakable conviction, Yama desiring to grant him his most cherished boon, starts his teaching with a fulness indicative of his high appreciation. In the beginning Yama highlights the ephemeral nature of transmigratory existence and mentions about the two-fold path that lead to spiritual felicity and material prosperity. Yama is really astonished with the discriminating knowledge of Naciketas for, he has rejected all the gifts offered by Yama, having realised that those objects though produce enjoyment, yield only an ocean of sorrow. Yama, while expressing the core of the teaching dwells upon arguments relating to the doctrine of Karma and rebirth, importance of the authority of the scriptures, the need for a spiritual teacher and instructs about the comprehension of the Supreme through Ādhyātmayoga. He sees in Naciketas a fit disciple, and hence gladly replies to his question regarding the Absolute Truth. This Unit will also deal with the Mystic syllable 'Om', and end with Yama's firm conclusion that the Self is revealed only to a qualified seeker. This Unit abounds in philosophical ideas and not merely a narrative unlike the

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previous Unit. Hence a little more concentration is necessary to comprehend the subject-matter of this Unit. We shall now explain the text of the Upaniṣad with English translation.

2.1 VERSES - 1 - 6 : THE TWO PATHS - THE WAY OF KNOWLEDGE AND OF GOOD, AND THE WAY OF IGNORANCE AND PLEASURE

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-

स्ते उभे नानार्थे पुरुषँ सिनीतः।

तयोः श्रेय आददानस्य साधु

भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते।।१।।

WORD MEANING

अन्यत् - altogether distinct श्रेयः - the preferable, the Supreme goal, And उत - similarly distinct also is Karma (प्रेयः) ते उभे - both of them viz., knowledge and Karma; नानार्थे - serving different purposes; सिनीतः - bind a man that is qualified for performing sacrifices or for acquiring knowledge being within the pale of the four castes and the (four) religious orders. In order to attain prosperity here or immortality elsewhere, all men are urged by these two - Jñāna and Karma and engages in practising them. Since everyone has to practise either one or the other he is said to be bound by them. No doubt each one of these serve some purpose of life, but they cannot be practised simultaneously as they are mutually antagonistic. Hence तयोः - of the two श्रेयः - final good, exclusively, i.e., discarding altogether the pleasant which is of the nature of ignorance; आददानस्य - to one that takes up साधु - good, bliss भवति - i.e., happens. On

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the other hand, the ignorant who is not far-sighted deprives himself of (हीयते) the real aim of life अर्थात् - i.e., he loses the only true and eternal end (of life) य उ प्रेयो वृणीते - He who is in search of the pleasant is considered to be the ignorant.

TRANSLATION

The preferable is one thing and the pleasurable indeed is another. These two, serving two different purposes do bind a man. Good befalls him who accepts the preferable among these two. But he who selects the pleasurable, misses the true aim of life.

NOTES : The point that is of importance in Yama's instruction is as follows : between the two, viz., the good or preferable and the pleasant or pleasurable, the man who chooses the good is never distracted from his goal; that man who chooses the pleasant is deluded by the attractions of pleasure, and attains the transmigratory existence which abounds in sorrow. For the reason that the good and the pleasant (paths) yield divergent results they bind themselves to two different kinds of seekers (viz., one qualified for knowledge and the other for performing sacrifices).

The following verse states why if pursuing either be within their control - people mostly take to the pleasant.

श्रेयश्च प्रेयश्च मनुष्यमेत-
स्तौ सम्परीत्य विविनक्ति धीरः।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते।।२।।

WORD MEANING

True is that they are thus dependent (on one's will); yet not being easily distinguishable by men of dull intellect,

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either with regard to their means or with regard to their results, the good and the pleasant श्रेयश्च प्रेयश्च, become mingled as it were, and approach एतः - or present themselves before man (पुरुषं) Hence the धीरः - wise man pondering over them, i.e., the pleasant and the good विविनक्ति - separates the important from the unimportant as a hamsa separates milk from water. And having distinguished, he chooses अभिवृणीते, श्रेयो हि - the good alone as being superior to the प्रेयसः - pleasant. The person of dull intellect, i.e., मन्दः, however, being incapable of discriminating between the good and the bad chooses only the pleasant such as cattle, children and the like. योगक्षेमाद् - means on account of 'worldly well-being' for the sake of his bodily welfare.

TRANSLATION

Both the good and the pleasant go unto man; pondering over them, a wise man discriminates. It is the wise that selects the good is preference to the pleasant; the simple-minded selects the pleasant for the sake of their worldly well-being.

NOTES : The word योग in योगक्षेम - means अप्राप्तस्य प्राप्तिः and क्षेम means प्राप्तस्य परिरक्षणम्. That is attaining what could not be attained and क्षेम means protecting - what has already been attained.

स त्वं प्रियान्प्रियरूपांश्च कामा
नभिध्यायन्नचिकेतोऽत्यस्राक्षी।
नैतां सृङ्कां वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः।।३।।

स त्वं - And you though repeatedly tempted by me, again and again have अत्यस्राक्षीः - have dismissed कामान् - all

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pleasures; प्रियान् - like sons etc., च and प्रियरूपान् - produceres of delight such as celestial maidons. नचिकेतः - O Naciketa, अभिध्यायन् - pondering over their transitory nature न अवाप्तः - you have not got to एतं - this सृङ्कं - i.e., the wicked course followed by ordinary people. वित्तमयीं - of wealth यस्यां - in which course मज्जन्ति - sink or perish; बहवः - many मनुष्याः - man.

TRANSLATION

And you O Naciketas such as you are, have discarded after consideration all the desirable things that are themselves delightful or objects of enjoyment. You have not be taken to this path of (worldly) wealth in which many a man comes to grief.

NOTES : The objects of pleasures which are treated as sources of happiness merely heap up to make a frightful tree of misery in this world or other. This is because, to acquire wealth etc., one has to undergo hardship till the end of his life and the fear of parting with this wealth at a future date is also unbearable. The fear of loss of a dear object of pleasure elsewhere and likewise the fear regarding the definite arrival of an undesirable object, whether animate or inanimate, scorches the mind of the acquired eternally. Yama considers Naciketas as a discriminating wise man who has opted that good path alone which would bring him everlasting relief.

The words प्रिय and प्रियरूप both refer to things dear to one, but प्रियरूप, must be understood as being one degree removed from that of प्रिय - पुत्रादीनां गौणात्मत्वे प्रियत्वम्। प्रियरूपान् - प्रियं रूप्यते जन्यते यैः ते अप्सरप्रभृतिलक्षणान्।

It has been said 'Good befalls him who accepts the

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preferable among these two. He who selects the pleasurable falls from the true aims. Why is this so ? This is answered in the following verse.

दूरमेते विपरीते विषूची
अविद्याया च विद्येति ज्ञाता।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त।।४।।

WORD MEANING

दूरं - दूरेण - by a great distance, एते - these विपरीते - distinct-mutually exclusive like light and darkness, being of the nature of knowledge and ignorance. विषूची विषूच्यौ - divergent i.e., yielding unlike fruits being the causes of worldly existence and emancipation. It is now stated what these are: या च (and which) विद्या - i.e., ignorance relating to the pleasent विद्या इति च - and as relating to knowledge ज्ञाता - understood by wise men. The third line means - Of these two, I take you to be one desirous of knowledge (विद्याभीप्सिनं) - why ? For many pleasures (बहवो कामा:) like damsels, which easily tempt the ignorant minds, they have not disturbed you न अलोलुपन्त from the path of final good, by creating in you a liking for their enjoyment. What Yama concludes is that he considers him as one eager for knowledge and quite worthy of attaining final bliss.

TRANSLATION

Widely distinct and leading to different ends are these ignorance (Avidyā) and what is known as knowledge. I know (you) Naciketas, to be seeking knowledge (for even) many pleasures did not attract you.

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अविद्यायामन्तरे वर्तमानाः

स्वयं धीराः पण्डितं मन्यमानाः।

दन्द्रम्यमाणाः परियन्ति मूढा

अन्धेनैव नीयमाना यथान्धाः।।५।।

WORD MEANING

As for those that are fit for worldly existence एते - they वर्तमानाः living अविद्यायां अन्तरे - in the midst of ignorance, which is like dense darkness, being bound by hundreds of ties like attachment for children, cattle and the like. स्वयं - themselves, धीराः -as being wise पण्डितं - as being learned also मन्यमानाः - regarding दन्द्रम्यमाणाः - treading a most crooked and varied path. परियन्ति - go about (from one life to another) troubled by misery due to old age, death disease and so on. मूढाः - the dull or unwise. The fourth line means - like blind men led in an uneven path by one that is blind. Similarly like these they meet with great ruin.

TRANSLATION

Dwelling in the midst of ignorance and considering themselves to be wise and learned, the senseless people tread a tortuous path and go about like the blind that are led by blind man.

It is due to ignorance or Avidyā that the means for the attainment of the other world does not become revealed (to them).

न साम्परायः प्रतिभाति बालं

प्रमाद्यन्तं वित्तमोहेन मूढम्।

अयं लोको नास्ति पर इति मानी

पुनः पुनर्वशमापद्यते मे।।६।।

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WORD MEANING

As he is thus blinded, साम्पराय: - the means of attaining the other world प्रतिभाति - does not occur to him. सम्पराय: is the other world that is attainable after the fall of the body. And it is the Śāstraic means of reaching that other world. बालं - to a boy. प्रमाद्यन्तं - going wrong-feeling attached to objects like children, cattle and the like. In the same way, मूढं - deluded वित्तमोहेन - due to non-discrimination caused by wealth. मानी - believing or thinking thus, अयं लोक: - this is the only world that exists which is visible and abounds in women, food, drink etc, नास्ति पर - there is no other world unperceived (by us now) पुन: पुन: - repeatedly born. वशं - control, मे - of me who am Yama, i.e., such a one alone enters upon a succession of miseries of the nature of birth and death.

TRANSLATION

The other world does not show itself to the simple-minded man who blunders, deluded by the lure of wealth. He who constantly thinks that there is only this world and no other hereafter comes under my sway again and again.

2.2 VERSES - 7 - 11

Men are mostly like this and he who seeks final bliss and knows the Self, like you, is only one in a thousand. Because,

श्रवणायापि बहुभिर्यो न लभ्य:

शृण्वन्तोऽपि बहवो यं न विद्यु:।

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आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽ-
श्चर्यो ज्ञाता कुशलानुशिष्टः ।।७।।

WORD MEANING

श्रवणाय अपि - to hear even, यो न लभ्यः - which Self is not to be found, बहुभिः - by many शृण्वतोऽपि (even when they hear) बहवः - many among others यं - which Self न विद्युः - do not understand; the unfortunate whose minds have not been purified. Further वक्ता - even its expounder आश्चर्यः - (rare) like a wonder; one only in many. Among many that hear this Self (taught) only someone becomes an expert, for he who comprehends ज्ञाता - when instructed by an able teacher (कुशलानुशिष्टः) is a wonder.

TRANSLATION

Difficult it is for many even to hear it; hearing it many do not comprehend. It is a matter of surprise to find one who can teach (it) and is able to find it and also its knower when instructed by an able teacher.

NOTES : It is indeed a matter of wonder to find that superior person, the teacher of the nature of the Self, who with the use of clear language expounds its nature which is beyond verbal expresion and the grasp of mind. The Taittirīya text - यतो वाचो निवर्तन्ते अप्राप्य मनसा सह (2.4.1; 2.9.1) states that words in the form of Upaniṣadic texts along with the mind turn back failing to comprehend Brāhmaṇ, the Supreme Self. But the Bṛhadāraṇyaka text तं तु औपनिषदं पुरुषं पृच्छामि asserts that the Upaniṣads are the sole means of knowing Brāhmaṇ. One school of Advaita Vedānta, (Vivaraṇa school) on the basis of the above text consider the major-text of the Upaniṣads as giving rise to the knowledge of Brahman. Another school called Bhāmati, on the basis of

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the text यद्वाचा अनभ्युदितं (Kena Upaniṣad 1.4) deny instrumentality to the Upaniṣadic texts in giving rise to the knowledge of Brahmaṇa and consider mind as the instrumental cause of the knowledge of Brahmaṇa on the basis of the text मनसैवानुद्रष्टव्यम् (Bṛhadāraṇyaka Upaniṣad 4.4.19).

Since Ātman the Self is comprehended only through a very subtle intellect, one who comprehends the Ātman as the very form of Brahmaṇ is proficient indeed. Ātman is realised only when instructed by such a proficient person who has comprehended Him as his own blissful Self and not through any other means. It is well settled in the scriptures that he alone is the aspirant who is under the tutelage of a preceptor. (Ācāryavān Hi Puruṣo Veda). Without the preceptor who is the repository of compassion, just by performance of actions alone realisation would not result.

The above idea is emphasized in the following verse of the Upaniṣad thus :

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः
अनन्यप्रोक्ते गतिरत्र नास्ति
अणीयान् ह्यतर्क्यमणुप्रमाणात् ।।८।।

WORD MEANING

नरेण - by a person अवरेण - inferior, i.e., by a person of worldly-minded प्रोक्तः - taught एषः (this) Self about which you have questioned me न सुविज्ञेयः - not possible to comprehend well. Because बहुधा - variously, thus. It is, it is not; it is an agent, it is not an agent, it is pure, it is not pure.

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चिन्त्यमान: - deliberated on by disputants. The next line states how it can be well grasped. अनन्यप्रोक्ते - when propounded by a teacher who sees no variety and is one (Ananya) with Brahmaṇ that is to be revealed by him. अत्र - here in reference to the Self. गति: - perception of anything else न अस्ति - does not exist. For nothing else then exists to become an object of thought (to the knower). The notion of the unity of the Self is the final stage of knowledge. Hence, since there is nothing to be known, it is stated that there is no perception (of any object) then, or else Gatiḥ may refer to the cycle of existence. This ceases because liberation, the fruit of right knowledge, follows immediately after the Self is perceived. Or once more when a teacher, who is not different from the Brahmaṇ he teaches, expounds the Self there is nothing like not knowing (Agatīḥ) it. The disciple then knows certainly that he is not distinct from that (Brahmaṇ) just as the teacher himself does. Thus when instructed by a teacher who is well versed in traditional knowledge - as being not at all different from one's Self Brahmaṇ is comprehended well. Otherwise the Self remains अणीयान् - subtler than what is subtle - अणुप्रमाणात्, अतर्क्यं - अतर्क्य, i.e., being of a subtle nature it cannot be thought of with the aid of one's own reason. If one establishes something subtle by reason, another posits something else which is subtler still; for there is no limit ever seen to arguing.

TRANSLATION

If it is taught by a person of lower calibre it is not well comprehended because it is thought of many-wise. Since it is instructed as being identical with one's own self

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there is no further cogitation with regard to it. For, it is inconceivable being subtler than subtle.

नैषा तर्केण मतिरापनेया

प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ।

यां त्वमापः सत्यधृतिर्बतासि

त्वादृङ्नो भूयान्नचिकेतः प्रष्टा।।९।।

WORD MEANING

Therefore, एषा - this मतिः knowledge of the self which arises from the Upaniṣads when taught by one that has realised it. तर्केण - by one's own unaided reason. न आपनेया - is not attained. Or it may mean न आप्रेया - is not dispelled. A rationalist or a logician[1] who is ignorant of what has been revealed declares something or other which is the result of his own fancy. Therefore प्रेष्ठ - O Dear one! this wisdom which arises from the Śruti is सुज्ञानाय भवति - well understood leads to sound knowledge. When प्रोक्तं - imparted अन्येन - by a teacher other than one that relies on reason alone. Now what again is that knowledge which is not reached through reason. This is being said : यां which त्वं - you. आपः - have obtained through my granting of boons. सत्योद्दतिः - one whose resolves refer to true things alone. बत अधि - ah! You are. Yama utters this word बत - out of compassion for Naciketa, thereby praising the knowledge that is going to be imparted. Any other प्रष्ठा - inquirer i.e., may we have ever another inquirer - a son or a disciple like you.

TRANSLATION

O dearest one! This knowledge (wisdom) is not attained by reason (argumentation) but only when imparted by someone else (other than the logician); you are O

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compassionable one, endowed with true resolution; may we ever have another inquirer like you! O Naciketa.

Being pleased, Yama said again;

जानाम्यहं शेवधिरित्यनित्यं
न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत्।
ततो मया नाचिकेतश्चितोऽग्नि-
रनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम्।।१०।।

WORD MEANING

अहं जानामि - I know शेवधिः - treasure viz., the fruit of Karma which is considered to be so because it sought after like treasure. अनित्यं - I know this to be transitory. हि - for अध्रुवैः - by ephemeral (means) ध्रुवं - what is eternal तत् - that treasure viz., the Supreme Self, न प्राप्यते - is not reached. Whichever is of the nature fleeting pleasure is only obtained through ephemeral means. हि - since ततः - then मया - by me although it is known that the abiding is not reached through the transient. नाचिकेतः अग्निः - the Naciketa fire. चितः - kindled i.e., propitiated by means of passing things (अनित्यैः द्रव्यैः) like cattle etc., that are instrumental in attaining heavenly happiness. Hence I have become a mere functionary नित्यम् - the position of Yama known as Svarga which is but relatively permanent प्राप्तवानस्मि - I have obtained.

TRANSLATION

I know that wealth is impermanent; that abiding one is not reached through ephemeral means. Propitiating the Naciketa fire I have, by ephemeral means obtained only what is relatively permanent.

The Brahmasūtra of Vyāsa (3.3.32) states that those who have a mission to fulfil, there is corporeal existence so

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long as the mission is not fulfilled. Although they are boon they do not fall in the realm of ignorance. Their state is analogous to that of a realised soul. They continue to live in the body till the exhaustion of their fructified merits. Here the divine mission itself is considered as the Prārabdhakarma. It is in this state that Yama remains and hence it is stated in the Upaniṣad that his position is relatively permanent.

NOTES : Yama is immensely pleased that naciketas exhibited courage of conviction. In that respect Yama considers him superior to what he himself once was. yama asserts that although he is aware of his (relative) immortality, longevity, sovereignty and embodiment are all impermanent, even then he did not have such a disposition of mind which Naciketas has.

कामस्याप्तिं जगतः प्रतिष्ठां
क्रतोरानन्त्यमभयस्य पारम्।
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा
धृत्या धीरो नचिकेतोऽत्यस्राक्षीः।।११।।

WORD MEANING

कामस्य - of desire आप्तिं - fulfilment. जगतः - of the universe, consisting of beings, things and gods. प्रतिष्ठां - foundation - because Hiraṇyagarbha is a cosmic principle. क्रतोः of the fruit of meditation viz., the position of Hiraṇyagarbha. अनन्त्यं - abundance अभयस्य - of fearlessness. परं - farthest reach स्तोममहत् स्तोमं - means 'worthy of praise' and महत् - means great, possessing excellence. This position of Hiraṇyagarbha is termed स्तोममहत् - because there is nothing higher than that उरुगायं - of extensive reach. प्रतिष्ठां - a position which is second to none दृष्ट्वा - having seen. दृत्या -

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with firmness धीरः - being wise नचिकेतः - O Naciketas अत्यस्राक्षीः - you have given up all this pleasure seeking but the Supreme. You are extremely meritorious.

TRANSLATION

O Naciketa, on becoming enlightened you have rejected (them all) by examining patiently the highest reach of desire, the support of the Universe, the final fruit of meditation, the limit of fearlessness, the adorable, the grat and the far extending course (of Hiraṇyagarbha) as also (your own) state.

NOTES : The highest position by pursuing Karma Mārga is offered to Naciketas by Yama. But Yama is wonder struck with Naciketas' determination, because he could not give up the objects of desire as Naciketas in order to realise Ātman.

2.3 BEGINNING OF THE INSTRUCTION

तं दुर्दर्शं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्टं पुराणम्।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति।।१२।।

WORD MEANING

दुर्दर्शम् - to be seen only with difficulty because it is very subtle गूढम् - subtle (hidden) अनुप्रविष्टम् - immanent गुहाहितम् - placed in the cave (of the heart wherein the mind is) so termed because the Self is realised there. पुराणम् - the ancient तम् - that देवम् - effulgent being अध्यात्मयोगाधिगमेन - Adhyātmayoga is concentration of one's thoughts on the

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Self, withdrawing them from ordinary objects. **Adhigama** is attainment. Thus the expression means through the attainment or practice of self contemplation. मत्वा - realizing धीरः - the wise हर्षशोकौ - joy and sorrow जहाति - gives up.

TRANSLATION

Realizing that primal power through self-contemplation, that power which is difficult to be seen being deeply hidden, placed in the (heart) cave and dwelling in the midst of misery, a wise man gives up joy and grief.

NOTES : The Upaniṣad uses the word Adhyātmayoga which refers to concentrating one's thought on the Self after withdrawing them from external objects.

Yama refers to Naciketas as a bold intellectual who having meditated on that self-effulgent Lord, relinquishes joy and sorrow that are difficult to give up. He refers to him as one who is courageous who with sturdiness has given up all that was offered as gift, instantaneously.

The realization of the Self leads one to the state which transcends all relative aspects of life such as pain and pleasure, life and death, good and bad etc. This state is the eternal absolute state.

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः
प्रवृह्य धर्म्यमणुमेतमाप्य।
स मोदते मोदनीयं हि लब्ध्वा
विवृतं सद्म नचिकेतसं मन्ये।।१३।।

WORD MEANING

मर्त्यः - the mortal एतत् - this, the entity of the Self which I shall explain presently श्रुत्वा - having heard from a

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teacher. अणुम् - subtle धर्म्यम् - that which is not separable from Truth. प्रवृह्य - taking up or separating from the body and the like सम्परिगृह्य - having well recognised as one's own Self सः - the knowing mortal एतम् - this self, आप्य - having reached (realized) मोदनीयम् - the source of joy, i.e., the Self लब्ध्वा - having found मोदते - rejoices हि - indeed नचिकेतसम् प्रति - to Naciketas. Accordingly I believe मन्ये, सद्म - such abode of Brahman is wide open विवृतम् - or turned towards you, Naciketas. It means -'I consider you fit for liberation'.

TRANSLATION

Hearing this, comprehending (it), separating the rightful and reaching the subtle, mortal man, indeed rejoices because he obtains the source of joy. I know such an abode is wide open unto naciketas.

NOTES : Yama finds in Naciketas, a fit disciple. He is one who has entered the abode of bliss the impediments in the form of sense-pleasures that cause obstruction to the entry into this (abode) are removed; therefore how can therefore be any impediments to the entry into the abode of Yama.

Naciketa says 'If I am worthy and if you are kindly disposed towards me' - then he asks the following -

VERSES - 15 - REQUEST OF NACIKETAS ABOUT THE ETERNAL REALITY

अन्यत्र धर्मादन्यत्राधर्मा-

दन्यत्रास्मात् कृताकृतात्।

अन्यत्र भूताच्च भव्याच्च

यत् पश्यसि तद्वद।।१४।।

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WORD MEANING

धर्मात् - from Dharma than the performance of Śāstraic duty. (This implies that the Self is different from the fruit of such - performance of duty) and its means. अन्यत्र - different or elsewhere. Similarly अन्यत्र अधर्मात् - different from the sin of not performing what is prescribed (in the Śāstra). So also अन्यत्र अस्मात् कृताकृतात्. कृत - is 'effect' and अकृत - is 'cause'. The (Self) which is in question is different from them. Further (it is) different from भूतात् - past time and भव्यात् - future time, as also the present time, i.e., the Self is not conditioned by the three divisions of time, past, present and future. यत् - which entity is beyond the rach of all worldly experience, पश्यसि - you see तत् - that वद - tell me.

TRANSLATION

Describe it to me (your disciple) that thing which is you perceive to be distinct from virtue and vice, devoid of cause and effect, free from the limitations of the three periods of time past, present and future (and beyond joy and sorrow).

2.4 VERSES - 15 - 17 - YAMA'S INSTRUCTION THAT THE ETERNAL REALITY IS SYMBOLISED BY THE WORD 'OM'

सर्वे वेदा यत्पदमामनन्ति
तपाँसि सर्वाणि च यद्वदन्ति।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं सङ्ग्रहेण ब्रवीमि ॐ इत्येतत्।।१५।।

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WORD MEANING

सर्वे वेदाः - all the Vedas यत् - which पदं - that which is to be reached (goal) आमनन्ति - proclaim with one voice exhibiting no discard whatever. तपांसि (acts of penance) सर्वाणि - all च - and यत् - which वदन्ति - declare यदिच्छन्तः (seeking which) ब्रह्मचर्यं - living (as a religious student) with a guru or whatever else people may do for attaining Brahmahood. चरन्ति - lead तत् - that ते - to you पदं - goal which you desire to know. सङ्ग्रहेण - briefly ब्रवीमि - I tell ॐ इति एतत् - that goal which you wish to know is this Om - what Om means as well as what Om symbolises.

To Naciketas who had said thus, Yama spoke as follows, explaining the entity questioned about and adding another particular also (in regard to it).

TRANSLATION

That goal, which all the Vedas proclaim, which all **Karma** implies, and desiring which (people) become religious students - I shall tell you in brief. It is Om!

NOTES : i) The Self which is free from all attributes, non-dual and blissful is conveyed through its name 'Om' (Praṇava) identical with the form of Self to aid easy grasp by the intellect. That Supreme Brahman is the goal, which all scriptures and which all the austerities inducing thousands of mortifications speak. Since this Supreme resides in the hearts purified by austerities, these austerities are also declared equal to scriptures.

ii) 'Om' is called Śabda-Brahman as it is the phonetic symbol of Brahman. It is the rudiment of all sounds. Since thought cannot exist independent of a corresponding sound the latter is said to be inseparably

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associated with ideation. The idea of Brahman, therefore is infinitely all comprehensive and so must also be its sound-symbol or counterpart. The expression 'Om' comprises three syllables अ, उ and म्. अ is the first of the guttural sounds; so it is the very first sound that man can utter; म् is the last of the labial sounds; and उ is the sound produced by rolling the wind over the whole of the tongue. Thus the conjuction of these primary sounds can be comprehended to contain the basis of all sounds that man utters and hence it may be taken as the fittest sound symbol of Brahman. A detailed explanation of 'Om' is given in the Māṇḍūkya Upaniṣad.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम्

एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत्।।१६।।

WORD MEANING

एतत् - this एव - indeed अक्षरं - imperishable syllable. ब्रह्म - i.e., the lower (अपर) Brahman. This syllable indeed is the Supreme (परं) Brahman also. This syllable symbolises both. The second half of the verse means - 'If one meditates on this same syllable as Brahman, whatever he may desire - the lower or the higher Brahman - that will be his. If it be the higher it is realised; if lower it will be reached'.

TRANSLATION

This syllable 'Om' indeed is Brahman; this syllable verily is the Supreme. By meditating on this syllable whosoever wishes for whichever of the two (the lower[1] and the higher[2]) will indeed be his.

NOTES : 1) Lower Brahman refers to Saguṇa Brahman or Brahman endowed with attributes for purposes of meditative worship by the aspirant.

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2) The highest means the higher of Nirguṇa Brahman that is devoid of any attributes and could only be realized.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम्।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते।।१७।।

WORD MEANING

एतत् - this आलम्बनं श्रेष्ठम् - the best of all means for attaining Brahman. This means is the highest एतत् - this परम् - Supreme आलम्बनम् - support. It refers to both the higher and the lower Brahman. The second half of the verse means - knowing this support, i.e., having fully realized the significance of Om, one becomes great in the world of Brahman, i.e., becomes worthy of meditation (by others) as indeed Brahman itself is - whether it be the lower or the higher.

TRANSLATION

This medium is the best; this medium is the Supreme, knowing this medium, one shines in the world of Brahman.

NOTES : The expression ब्रह्मलोक has to be interpreted in two ways according as the object of devotion is the higher or lower Brahman. In the former case it is ब्रह्मैव लोकः - and in the latter ब्रहाणः लोकः.

2.5 VERSES - 18 - 20

The syllable Om has been declared as the symbol and the support of the Self - devoid of all distinction, referred to in Mantra 14. The same has also been stated in reference to the lower Brahman. This has been done with a view to benefit second-rate and third rate disciples. The following

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verse directly ascertains the nature of the Self which has Om for its support.

न जायते म्रियते वा विपश्चि-
न्नायं कुतश्चिन्न बभूव कश्चित्।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे।।१८।।

WORD MEANING

विपश्चित् - the knowing Self, न जायते - is not born म्रियते वा - nor dies. अयम् - this कुतश्चित् न बभूव - has not sprung from a cause. न बभूव कश्चित् - from this Self has not sprung anything that is really different from it. अयं - this Self is अजः - unborn and नित्यः - eternal. शाश्वतः everlasting (devoid of decay). Whatever is not everlasting that only decays. The Self is everlasting and it is consequently पुराणः - पुरा अपि नवः - new even in old times. Whatever is produced anew by adding fresh material that becomes new e.g. a wall. The Self, not being so, is Purāṇa or devoid of growth. hence it is न हन्यते - not killed when the body is destroyed (हन्यमाने शरीरे) by weapons. Although residing in (the body) it is (changing changeless) like space.

TRANSLATION

The knowing Self is not born[1]; neither does it die. It sprung from nowhere and nothing has sprung from it. It is unborn, eternal, everlasting and primeval. It is not slain when the body is slain[2].

NOTES : 1) A transient object undergoes various changes. These changes are six in number. They are जन्म, स्थिति, विपरिणाम, वृद्धि, अपक्षय and विनाश. Of these the first and the last changes are due to birth and death and hence denied

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in respect of the Self and the absence of all other changes is implied.

2) If Brahman were other than the Self, this would be an unnecessary detail as nobody ever supposes that Brahman is born or dies. On the other hand such suppositions are usual in the case of the individual Self. Thus what is implied in this is Self and Brahman are identical. Yama by ruling out the question relating to the survival of the Self after death, here answers in a way Naciketas' question.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते।।१९।।

WORD MEANING

Despite this character of the Self चेत् - if हन्ता - a slayer mistaking the body for the Self मन्यते - thinks of हन्तुं - killing this Self; and चेत् - if the other that is हतः - slain मन्यते - thinks हतं - himself slain then उभौ तौ - both of them न विजानीतः - do not know the Self. For अयम् - it न हन्ति - does not slay, the Self being actionless. Similarly it is न हन्यते - not slain, being changeless like space. Thus the transmigrating state of existence with its rights and wrongs is a fact only for one that does not know the Self and not for one that knows it.

TRANSLATION

(Mistaking the Self to be the body) If a slayer thinks of slaying and if the slain think of being slain, both of them do not know the Self; it neither slays (being actionless) nor is slain (being changeless).

eg. Bhagavadgīta II.19 and 20 verses.

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NOTES : Wise men consider death as the cessation of the functioning of the effect (viz., the subtle body) and the cause (viz., the gross body). But who can kill that which is neither cause nor effect and how is it killed as well? He is a deluded person who thinks of the Self which is devoid of the aggregate of body-senses in terms of 'I kill (the Self) and This (Self) is killed'. Though intelligent they do not know the import of these two statements; this type of knowledge is self-controdictory as it attributes destruction to the indestructible.

How can then one know the Self ? Thus -

अणोरणीयान् महतो महीया-

नात्मास्य जन्तोर्निहितो गुहायाम्।

तमक्रतुः पश्यति वीतशोको

धातुप्रसादान्महिमानमात्मनः।।२०।।

WORD MEANING

अणोः - than the subtle अणीयान् - subtler smaller than, say, a grain of Syāmaka - महतः - than that which is huge in size. महीयान् - greater i.e., greater than, say the Earth. Whatever is small or great in the Universe comes to have its character as a positive entity only through that eternal Self. Anything that is divested of the Self becomes nothing. Thus the Self (although one) is smaller than the small as well as greater than the grate - being the substratum of all name, form and action. This Self आत्मा, निहितः - resides in the गुहायां - heart of the अस्य जन्तोः - living being from the creator downwords to an insect as its deeper essence. तम् - i.e., the Self that can be realised through study (Śravaṇa) reflection (**manana**) and contemplation (Nididhyāsana) आक्रतः - desireless i.e., with all thoughts turned away from external

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things - whether they be of this world or of other worlds. When one is like this, the senses - धातवः - so called because they support the body - such as the mind become composed. धातवः - so called because they support the body - such as the mind become composed धातुप्रसादात् - through such composure. आत्मनः - of the Self महिमानं - i.e., (glory) which consist in the absence of change-growth or decay as a consequence of action, पश्यति - realises that he is such and such. Then he becomes freed of sorrow (वीतशोकः) otherwise the Self is unknowable by worldly man actuated by desire.

TRANSLATION

Subtler than the subtle, greater than the great - the Self is hidden in the heart-cave this living being. He that effaces desires sees it; through composure of mind, one (knows) the glory of oneself and becomes free from sorrow.

2.6 VERSES - 21 - 25 - THE MUTUALLY CONTRADICTING CHARACTERISTICS OF ĀTMAN

For -

आसीनो दूरं व्रजति शयानो याति सर्वतः।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति।।२१।।

WORD MEANING

आसीनः - sitting, being motionless दूरं - far व्रजति - moves शयानः - while sleeping याति - goes; सर्वतः - everywhere. Similarly the Self is मदामदः - possessed of मद, and devoid of मद - joyful and joyless - possessed of contradictory qualities. As it is thus difficult to comprehend मदन्यः कः - who else but me ज्ञातुमर्हति - is able to know तं - it ? Wise persons of keen mind like myself can know the Self. It

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is of a self-contradictory nature like a multi-faceted gem or the philosopher's stone for it exhibits various contrary features such as stillness, motion, permanence, impermanence and exhibits its real character to some one only. This is why Yama indicates in the second half of the verse that it is difficult to know. The repose of the senses (is termed) 'sleep' (शयनम्) when a man is asleep partial knowledge of the waking state where the sense organs operate, ceases. And in this condition the Self appears to go about everywhere for then it has only general consciousness. Again when it has partial or specific knowledge (i.e., in the waking state) it appears to go far although it is really in itself, because it is conditioned by the mind which wander. But in reality the Self remains where it is.

TRANSLATION

Though sitting still He travels far; though lying down, He goes everywhere. Who else besides me can know that effulgent Being who rejoices and rejoices not ?

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम्।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति।।२२।।

Knowing this Self one overcomes grief. This is stated in the present verse.

WORD MEANING

अशरीरं - that which is really formless like space i.e., the Self शरीरेषु - in bodies like those of the gods, the manes and others. अनवस्थेषु - in objects which possess no stability i.e., impermanent things. अवस्थितम् - permanent unchanging महान्तं - great. Or else this should be taken as only relative greatness because the text adds विभुं - pervading आत्मानं - the

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Self. This word suggests that what is described is not other than the knower himself. For, the word आत्मन् - always denotes the individual or the empirical Self. मत्वा - Realising it as above described and as one with himself, (a wise man धीरः) न शोचति - does not grieve. Infact in the case of such a knower of the Self there is no question of grief.

TRANSLATION

The bodiless within the bodies, the permanent within the impermanent, the great, the omnipresent - knowing the Self (to be this) a wise man grieves not.

NOTES : Grief is born out of ignorance (of the nature of the Self); this ignorance is destroyed by the realisation of the nature of one's Self. Hence there can be no misery again for him (who is a realised soul) without any basis.

That the Self is revealed to a qualified seeker is explained in the following verse.

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनूँ स्वाम्।।२३।।

WORD MEANING

This Self is not to be known by **Pravacana,** i.e., learning the various Vedic texts, nor even by **Medha,** i.e., power to retain the teaching contained in books. It cannot even be realised by बहुश्रुति - i.e., abundant knowledge merely. By what other means then can it be grasped. The second half of the Mantra provides the reply. यमेव - whomsoever एषः - the devotee वृणुते - prays for, तेनैव - by himself; i.e., the seeker लभ्यः - is attained or known. Thus

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the Self is grasped only by the Self of him who seeks it, casting off all desires for objects other than the Self. How is it known ?

It is replied that the Self reveals its true nature to one that seeks it exclusively.

TRANSLATION

This Ātman (described as omnipresent and Supreme) cannot be known merely through the teaching of Vedic text or through their study, nor by intellect, nor even through abundant knowledge. It is known by what one seeks; to him the Self reveals its nature.

NOTES : This Self is known to that qualified seeker to whom the Supreme Lord Himself reveals His nature by assuming the form of the teacher (God) for the reason that to such a person, the Lord of the inner self reveals his very nature to be identical with the blissful Self, he (the seeker) directly experiences that (bliss).

Moreover,

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात्।।२४।।

WORD MEANING

दुश्चरितात् - from prohibited acts or sins not enjoined in Śruti or Smṛti न अविरतः - one that has not turned away न अशान्तः - not he who feels agitated in mind owing to indulgence in sensual pleasures. न असमाहितः - not he who has a many-pointed mind, i.e., feels mentally distracted. Although one may be able to concentrate his thoughts well, still one may feel anxious about the result of such concentration. Hence it is added - न अशान्तमानसः - This

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means 'Not he who is concerned (about consequences) प्रज्ञानेन - by the knowledge of Brahman. एवं - this Self. आप्नुयात् - obtains. He alone realises the Self through right knowledge who has ceased to be wicked, who does not indulge in sensual pleasure who has controlled his mind with a sense of ditachment and who has a teacher to guide him.

TRANSLATION

One who has not refrained from bad conduct, whose senses are not under control, whose mind is not concentrated and whose mind is not tranquil, cannot attain this Self through mere knowledge.

NOTES : The purport of the above Mantra lies in conveying that a meritorious aspirant who is devoid of anger and free from attachment and hatred, who is meditating on the Self every moment, in every being, shall perceive the Self through the knowledge of the truth 'I am Brahman'.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः।।२५।।

।। इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ।।

This verse is in reference to one that is not like the one mentioned in the previous verse.

WORD MEANING

यस्य - i.e., to which Self ब्रह्म च क्षत्रं च - the Brāhmaṇas and the Kṣatriyas who are the support of all order and the protectors of all. उभे - both these, ओदनः - food. भवतः - become. The third line means - Even Death who consumes all as it were, is a condiment i.e., Death will not suffice to

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serve as food. How can ordinary men, without adopting the above means वेद - know यत्र सः - where it is, इत्था = इत्थं - i.e., as one that adopts the above means, knows.

TRANSLATION

That Supreme Self to whom the Universe consisting of men of spiritual birth (Brāhmaṇa) and man of royal birth (Kṣatriya) is food and the all-devowing death stand carry and soup - who else (other than me Yama) can comprehend such Self (or) where He is located ?

2.7 LET US SUM UP

Like any other spiritual teacher from the Lord in Bhagavadgītā to our own days Yama starts the exposition of the Science of the Self (Ātma-Vidyā) after making sure that Naciketas - the seeker of knowledge is equipped with necessary qualifications. He begins the teaching with two-fold path in the journey of life. The pursuit of spirituality (**Śreyas**) is the good preferable but difficult path and the other material prosperity (**Preyas**) is a pleasant, pleasurable and difficult path. One should always be guided in the choice of the path through the instruction from teacher and the authority of the scripture. Appreciating the stead fastness of Naciketas, Lord of death says that the gates of the abode of bliss are wide open for him. Having overcome the obstacles in the form of sense-pleasures, Naciketas has understood by implication the existence of Ātman separate from the body. To the question of Naciketas as regards the nature of Brahman - Ātman, Yama's answer bursts forth spontaneously that it is the meditation on mystic syllable 'Om' which leads to liberation. The role of a

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preceptor (**Sadguru**) who has realized the identity of Brahman - Ātman which alone can provide the right guidance is highlighted. Knowledge expounded by such a rare teacher results in immediate realisation. The Upaniṣad alone emphasized the importance of the grace of the Lord and states that to a desireless man, the Self reveals itself of its own accord.

2.8 SELF-CHECK QUESTIONS

1. What are the two paths explained in the Upaniṣad.
2. Is the knowledge of Supreme Reality attainable by reasoning ? Give reasons.
3. In what respect does Yama consider Naciketas superior to himself.
4. Is Naciketa attracted by the offers of Yama ? What is the state of his mind ?
5. What is the question persistently put by Naciketas to Yama ?
6. What does Yama instruct about the Eternal Reality to Naciketas.
7. Explain the nature of the Self as instructed by Yama.
8. In whose case realization is possible ? Why.

2.9 KEY WORDS

1)	Śreyaḥ	2)	Preyaḥ
3)	Yogakṣema	4)	Dhīraḥ
5)	Dandaramyamaṇah	6)	Satyadhṛtiḥ
7)	Ālambanam	8)	Vitaśokaḥ
9)	Na Aśāntamānasa	10)	Upasecānam
11)	Adhyātmayoga	12)	Stomamahat

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NOTES

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UNIT - 3

SECOND VALLI - ĀTMAJÑĀNAM

a) **VALLI - III** - The Parable of the chariot, teaching Adhyātmayōga - the yoking of the soul with the eternal reality which is its basis.

b) **VALLI - IV** - The need for Inner Vision, leading to the perception and attainment of unity.

3.0 Objectives

3.1 Verses 1 - 9 - The Third Valli begins by distinguishing two selves called shadow and light (i.e., the individual and the Supreme selves). The relation of the two and the way in which the individual may yoke all his powers for the attainment of the highest are set forth in the parable of the chariot.

The individual soul is Lord of the chariot of the body. Its active powers (the Indriyāṇi or senses, pictured as horses) may be potent for good or evil. Only when yoked well and controlled by mind and reason can they be guided to the right goal (described as the attainment or realisation of the Inner Self as identical with the Supreme Self). Here then we are introduced to the way of yoga defined later as the control of the senses (Indriyadhāraṇa) i.e., to the yoga of discipline.

3.2 Verses 10 - 13 - This part of the Upaniṣad teaches a higher yoga, i.e., the yoga of communion.

3.3 Verses 14, 15 - The path of yoga which goes beyond all outward, empirically describable things, beyond our finite separate personality to theeternal ground of all being

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is said to be 'sharp as a razor's edge'. Yet for keen, earnest souls it leads beyond death to immortality.

3.4 Verses 16, 17 - here is a view that the original Upaniṣad probably ended here as these two verses describe the results of its recital. But it raised problems concerning the nature of the Self and the meaning of yoga which a later teacher sought to solve.

3.5 Valli - IV - The need for Inner Vision, leading to the perception and attainment of unity.

Verses 1, 2 - Our normal sense perception is directed outward, through the senses, but a certain sage (possibly Naciketas) desiring immortality turned his vision inward and realised the Self.

3.6 Verses 3 - 5 - What is meant by the Self ? Verses 3 and 4 define it as the perceiving and knowing subject. But the Ātman (Jīva) described as the experience is not a mere individual. It is one with the eternal Lord, and knowledge of this truth wipes away all fear.

3.7 Verses 6 - 9 - Refer to a number of Vedic Mantras which show that the one Lord, who has entered the human heart as the soul is also the universal Soul, from which all creation has sprung. He is the Supreme life principle worshipped in the sacrifice through the sacred fire. He is seen also in the Sun, which like all nature powers has its being in Him.

3.8 Verses 10 - 11 - All beings then, ultimately regarded, are one and it is failure to realise this unity which is the cause of death.

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3.9 Verses 12, 13 - The human soul is popularly supposed to reside as a 'thumb-sized person' in the heart. Yet the Inner Self is not to be viewed as a separate individual, for it is one with the Supreme Self.

3.10 Verses 14, 15 - It is repeated that failure to perceive unity leads to distraction and waste. Perception of unity leads to unity.

3.11 Let Us Sum Up

3.12 Self Check Questions

3.13 Key Words

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UNIT - 3

SECOND VALLI - ĀTMAJÑĀNAM

3.0 OBJECTIVES

Every human being is endowed with the capacity to work and know and this enables him to pass on to the realm of spirituality. But the ignorance about the true nature of the Supreme Reality which is both immanent as well as transcendent, that impedes the discriminating intellect from achieving the goal through removal of ignorance. Thus knowledge and ignorance have been described as possessed of diverse and opposite results : Yet their nature have not yet been properly ascertained. In order to determine this, the Upaniṣad introduces the analogy of a chariot which would facilitate the easy comprehension of this idea. We shall explain this in the sequel. This Valli also explains the fact that the Self abiding in each being can be realised only by a sharpened intellect. This poses the question as to the obstacle to such an intellect, due to which the Self is not realised. The Fourth Valli is chiefly designed to explain why we are not able to perceive the Self. If we know the obstacle to reach bliss, we can endeavour to remove it but we cannot do so without knowing it.

3.1 VERSES 1-9-TWO SELVES AND THE ANALOGY OF THE CHARIOT

ऋतं पिबन्तौ सुकृतस्य लोके

गुहां प्रविष्टौ परमे परार्धे।

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छायातपौ ब्रह्मविदो वदन्ति

पञ्चाग्नयो ये च त्रिणाचिकेताः ।।१।।

WORD MEANING

ऋतं - the result viz., the truth, here it stands for the result of Karma which is of necessity, produced. पिबन्तौ - drinking i.e., experiencing. One of them only enjoys the fruit of action not the other (the Iśvara). Yet the latter, because He is associated with the one who enjoys, is said to experience it on the analogy of the usage referring to holders of umbrellas.[1] सुकृतस्य - स्वकृतस्य done by oneself. This word is to be construed with ऋतं, लोके - in this body गुहां - गुहायां - into the (cave or) mind. प्रविष्टौ - (entered) परमे - chief as contrasted with space outside a man's body. परार्धे - the abode of the Supreme i.e., the cavity of the heart. Yogins realize Supreme Brahman here alone. Hence, it is said that the Yogins have entered the chief abode of the Supreme. The third line means that the relation between the individual soul (Inner Self) and the Supreme Self is like shadow and light. It is because one of them viz., the individul soul transmigrates while the other does not. ब्रह्मविदः - the knowers of Brahman वदन्ति - speak of these two (like this). Not only those who have given up rites speak (thus) but also पञ्चाग्नयः - those who worship the five fires - i.e., the householders च - and also those who are त्रिणाचिकेताः - the people by whom has been piled up thrice the fire called Naciketa.

TRANSLATION

Having entered the cave - the chiefseat of the Supreme, there are two selves enjoying the fruit of their Karma in this body. They are like shadow and light - so say

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the knowers of Brahman as also those who worship the five fires[2] and have thrice sacrificed to Naciketas.

NOTES : 1) When in a group of passers by, we find a large number holding umbrellas, we say generally, "Chatriṇaḥ Yānti" - 'People with umbrellas are going' - although some in the group may be without umbrellas.

2) The householders are enjoined to maintain and propitiate the five kinds of sacred fire viz., अन्वाहार्यवचन or दक्षिण, गार्हपत्य, आहवनीय, सभ्य and आवसथ्य; it is for this reason that a householder is called पञ्चाग्निः। It may also mean here as those who are conversant with the पञ्चाग्निविद्या as prescribed in the Chāndogyopaniṣad (V. 4.8).

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम्।
अभयं तितीर्षतां पारं नाचिकेतँ शकेमहि।।२।।

WORD MEANING

यः - which सेतुः - serving as a bank for crossing over sorrow. ईजनानां - to sacrificers - i.e., those who pursue the path of Karma. नाचिकेतम् - the Naciketa fire. शकेमहि - we are able to sacrifice to end also meditate upon it. Further अभयं - the fearless. पारं - the other share of mundane existence तितीर्षतां - to those desiring to cross, i.e., to knowers of Brahman. यत् - which परं the chief aid अक्षरं ब्रह्म - the imperishable Brahman known as the Self which is capable of being realized. It is these that have been referred to in the Mantra.

Of the two selves the one that transmigrates is limited by adjuncts and is fit to follow either the path of knowledge or that of Karma according as it seeks liberation or worldly prosperity. In respect of this (Self) is now devised a chariot as an aid in reaching one or the other (of the goals).

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TRANSLATION

A supporting bank (as it were) for all sacrificers is Nachiketas; and for those that wish to cross over the other shore, the best aid is the imperishable Brahman. These we are able (to know as well as propitiate).

NOTE : In order to understand the true import of these Mantras it is essential for the reader to know in brief the philosophy of Advaita. As we have been following the interpretation of Śaṅkara in explaining the verses of the Upaniṣad it is all the more imperative to understand the notion of God, Soul and the world in the system of Advaita. This of course needs to be rounded off with an understanding of the concept of liberation, the goal of human life.

The fundamental principles of Advaita are : (1) Brahman is the only reality; is of the nature of existence **(Sat)** consciousness **(cit)** and bliss **(Ānanda)** and it is the true import of the Upaniṣads, (2) Owing to its unaccountable association with Māyā or Avidyā Brahman appears as Īśvara (God) Jīva (Soul) and the world (**Prapañca**). Īśvara is thus a reflected image of pure consciousness or Brahman in Māya and Jīva is a reflection of the consciousness in Avidyā and its product viz., mind, (3) Māyā, Avidyā is indeterminable either as real or as an absolute nothing, (4) the soul is none other than Brahman. Yet having lost sight of its identity with its nature, viz., Brahman it undergoes transmigration. Īśvara, although is a reflected entity is always aware of His identity with the true nature. The world is totally indeterminable. Hence liberation is possible only for the Jīva, (5) The direct knowledge of the true nature of the soul as Brahman is the

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sole means to liberation which is of the nature of bliss, (6) The Upaniṣads give rise to the direct of knowledge of Brahman through the removal of Avidyā concealing the soul. This in short is the philosophy of Advaita.

Since the present Verse relates to the soul which is a transmigratory being let us try to know some more facts about the soul in the philosophy of Advaita. The soul, as we have said earlier is only the reflected image (**Pratibimba**) of Brahman, the pure consciousness in **Avidyā** and mind, - the predominant factor in the subtle body (**Sūkṣmaśarīra**). The latter comprises five senses of knowledge, five senses of action, five vital-airs mind and intellect and it is a permanent annexe to the soul till it attains the knowledge of its true nature as Brahman. Owing to false identification with mind and its characteristics of being an agent, enjoyer and knower, the soul has the false cognition that it is an agent, enjoyer and knower. The author of the Brahmasūtra in the aphorism. "But the soul comes to have such appellations because of the dominance of the characteristics of mind; this is just as in the case of Brahman," states that the soul is none other than Brahman which is consciousness but appears to be the one associated with agency etc., owing to its relation to mind, Śaṅkara in his commentary on the above aphorism states that there can be no transmigratory state for Brahman unless it be through mind. He adds that although Brahman is not an agent, an experient and a knower, and though it has no transmigratoriness and is ever free, yet it comes to have the states of being an agent etc., this being caused by the superimposition of the modes of mind acting as a limiting adjunct. Hence owing to the predominances of mind and its modes, Brahman as the soul

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is said to have a dimension corresponding to that of the mind. Not only this; the qualities like empirical knowledge, happiness, sorrow, desire, dislike, volition, merit, demerit and latent impression which belong to mind are falsely superimposed on the soul owing to the latter's identity with the mind due to the work of Avidyā. The souls are many as the limiting adjuncts, viz., the minds are many. The appearance of manyness is only illusary.

The status of a soul is a result of the fractification of Karma done in previous births, and as one associated with the body-mind complex it experiences the fruits of actions (Karmas). It is with reference to such a soul that the Upaniṣad uses the analogy of the chariot in the following Mantras.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च।।३।।

WORD MEANING

आत्मानम् - the Self which passing from one life to another experiences the fruit of Karma, रथिनं - the Lord of the chariot, विद्धि - know, शरीरं - (the body) रथमेव तु - as a chariot - since the body is drawn by the senses which are like horses to a chariot. बुद्धिं - (the intellect) whose function is to decide. सारथिं - charioteer, विद्धि - know - since the body is controlled entirely by the intellect as the chariot is by the charioteer. All action that is performed by the body is done through the intellect. मनः - the mind whose function is to deliberate. प्रग्रहं एव च - as verily rein. The sense organs such as that of hearing function, प्रगृहीत - held by the mind as horses do, held by reins.

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TRANSLATION

Know the Self (the experiences of the fruits of Karma) as the master of the chariot and the body as verily the chariot, the intellect as the charioteer, the mind as the bridle.

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान्।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः।।४।।

WORD MEANING

इन्द्रियाणि - (the senses) such as that of sense of sight. हयान् - horses, आहुः - they say who cleverly figure (the body) as a chariot. The senses are figured as horses on the analogy of their drawing the chariot of the body. तेषु - in regard to the senses that are fancied as horses, गोचरान् - paths विषयान् - sensory objects such as colour, i.e., know these objects as the paths where the senses go. आत्मेन्द्रियमनोयुक्तं - associated with the body the senses and the mind. Such a Self they say, आहुः - is भोक्ता - the experiencing agent. मनीषिणः - wise people. The Self by itself does not experience. Its experiences are due to its various adjuncts like the intellect for example. So also another text declares that the Self as Self does not enjoy anything. "It seems to meditate, it seems to move (Bṛhadāraṇyaka Upaniṣad - IV. iii.7). It is only on this supposition that as hereafter indicated one can know the abode of the all-pervading as identical with oneself; not otherwise. For nothing can possibly give up its essential character.

TRANSLATION

The senses, they say are horses and sense-objects, paths for them. When associated with the body, the senses and the mind, (the Self) - wise men declare - is an enjoyer.

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यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा।

तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथे।।५।।

WORD MEANING

यः तु - whichever charioteer - the intellect, अविज्ञानवान् - incapable, unwise in urging or curbing, like a charioteer in driving a chariot. अयुक्तेन - not held tight, i.e., not concentrated. मनसा - by the mind which serves as the rein. सदा when one always has such a mind तस्य - to such unskilful charioteer i.e., the intellect. इन्द्रियाणि - the senses, serving as horses अवश्यानि - become impossible to restrain दुष्टाश्वा इव - like untamed horses सारथेः - to the charioteer.

TRANSLATION

Whoever has an intellect affected by desire and therefore cannot control his mind for him the sense organs are unmanageable as wicked horses are for a charioteer.

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा।

तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः।।६।।

WORD MEANING

यः तु - who but सदा - always युक्तेन - with restrained मनसा - mind विज्ञानवान् - having right understanding भवति - is सारथेः - of a charioteer, सदश्वाः - good horses इव - like तस्य - his इन्द्रियाणि - the senses वश्यानिं - controllable (भवन्ति are),

TRANSLATION

Whoever again has an intellect free from desire and hence can always control his mind with courage of conviction, his sense organs are manageable as good horses are for a charioteer.

NOTES : To a charioteer who possesses the technique of

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how to urge or curb, because his mind is under perfect control, the horses in the form of sense organs are easy to drive or restrain as in the case of the ordinary driver who has tame horses to control.

The next verse explains the result that accrues for the intellect that has no capacity to exercise discretion.

यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।
न स तत् पदमाप्नोति संसारं चाधिगच्छति ।।७।।

WORD MEANING

यः - who तु - but अविज्ञानवान् - without the right understanding अमनस्कः - one with an uncontrolled mind. Such a one is in consequence सदाऽशुचिः - always impure. सः - that Lord of the chariot तत्पदं - that imperishable and Supreme goal referred to earlier, न आप्नोति - does not attain through the aid of such a driver. Not only that he does not go there; but he अधिगच्छति - comes back to संसारं - mundane life characterised by birth and death.

TRANSLATION

Whoever is devoid of proper understanding and therefore cannot control his mind and is always impure does not reach that goal but comes back to mundane life.

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत् पदमाप्नोति यस्माद् भूयो न जायते ।।८।।

WORD MEANING

The other one यः तु - who however is विज्ञानवान् - associated with a discriminating charioteer - i.e., the rider of the chariot who has knowledge समनस्कः - who is possessed of a controlled mind; and who is for that very reason

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सदाशुचिः - ever pure; सः तु - he, however, तत् पदं आप्नोति - attains that state; यस्मात् - from which - becoming non-alienable from which acquired goal he न जायते - is not born in the world भूयः - again.

TRANSLATION

Whoever is capable because he controls his mind and is always pure, reaches that goal from which he is never born again.

EXPLANATION

He who is a knower or who has a discriminating driver and who can control his mind and is consequently always pure reaches that goal which he never loses and from which therefore he will never be born again.

The next Verse describes what that goal is.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान् नरः।
सोऽध्वनः पारमाप्नोति तद् विष्णोः परमं पदम्।।९।।

WORD MEANING

यः नरः तु - the man however who as described earlier विज्ञानसारथिः - has a discriminating intellect as his charioteer मनः प्रग्रहवान् - who has the mind as his reins - whose mind is controlled who has become holy by having a concentrated mind सः नरः - that man (of knowledge) आप्नोति - reaches अध्वनः पारं - the end of the journey i.e., the supreme goal that is to be reached beyond the course of the world, He becomes free from all bondage. तत् - that is परमं पदं - the highest place i.e., the very nature विष्णोः - of Viṣṇu of the all-pervading Brahman. (Viṣṇu here means व्यापनशीलः) who is called Vasudeva, which this man of knowledge attains.

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TRANSLATION

He who has a discriminating intellect for his charioteer and can control the rein of his mind, reaches the farther end of the path. That is the Supreme abode of the all-pervading.

3.2 VERSES 10 - 13 -THE YOGA OF COMMUNION

The following two Verses are for the purpose to indicate that the goal which a knower reaches and which is the final destination should be cognised as one's own Inner Self - beginning with the gross senses and tracing backwards through a series of phenomenal entities each more subtle than the previous.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः।
मनसस्तु परा बुद्धिःबुद्धेःरात्मा महान् परः।।१०।।

WORD MEANING

The senses meant here are gross. इन्द्रियेभ्यः - than the senses which are effects produced by the subtle elements for the proposes of making themselves known. अर्थः - subtle elements पराः - more subtle, more pervading and more permanent, अर्थेभ्यः - than the subtle elements परं - more subtle, more pervading and more permanent. मनः - the mind. The word मनः - here stands for the subtle elements forming the source of the mind. मनसः तु - than even the mind परा - more subtle more pervading and more permanent. बुद्धिः - the intellect. बुद्धि - here stands for the subtle elements which are the source of determination. बुद्धेः - than the intellect. आत्मा महान् - the great Self the entity of Hiraṇyagarbha who was first born from the unmanifest (अव्यक्त). It is termed Ātman

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in as much as it is the inner essence of all man's intelligence. It is termed महान् as it pervades everything. पर: - such a Self is beyond intellect.

TRANSLATION

The subtle elements are subtler than the senses and subtler than the senses is the mind; but the intellect is subtler than the mind and subtler than the intellect is the great Self (Mahān).

महत: परमव्यक्तमव्यक्तात् पुरुष: पर:।
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गति:।।११।।

WORD MEANING

महत: - than even the great (Self) परे - more subtle more pervading and more permanent. अव्यक्तं - the entity which is the seed, as it were of the whole Universe - undifferentiated into names and forms. All causes and effects exist within it as the tiny banyan seed which has the capacity to grow into a big banyan tree. It is variously termed as **Avyakta** (unmanifest), Avyākṛta (undifferentiated), Ākāśa (ether), and it is like the warp and woof in the real Self. अव्यक्तात् - from such an unmanifest entity पर: - more subtle being the cause of all causes. More pervading and permanent. पुरुष: - Person He is so called because he fills all. पुरुषान्न परं किञ्चित् - there is nothing beyond that Person. सा काष्ठा सा परा गति: - As there exists nothing beyond the Person who is sentiencr, He is the goal the limit of all subtlity, permanance and pervasion. We have been giving a series beginning with the senses and this ends with Puruṣa who is the final destination.

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TRANSLATION

The unmanifest **(Avyakta)** is subtler than Mahat (Hiraṇyagarbha) and subtler than Avyakta is Puruṣa. There is nothing subtler than Puruṣa. That is the final destination.

There arises an objection that if there is going it follows that there is coming back again. In that case how can it be said that from which one is never born again as explained in Verse 8.

It is answered thus : As explained earlier the individual soul whose essence is only pure consciousnes in reality is non-different or identical with the Supreme Self, viz., Brahman. It is the ignorance or non-realisation of this identity that causes bondage for the Self. When ignorance is removed by the direct knowledge of the Self, arising from the major texts like **"Tattvam asi"**, the Inner Self is realised as non-different or identical with the Suprem Self. It is this realisation that is metaphorically, spoken of as attainment. The indwelling Self is higher than the senses, the mind and the itnellect, is more subtle and more inward. He who goes in the strict sense of the term goes only to that which is not internal to him and is therefore other than the Self. The reverse cannot be true. Thus there is the Vedic text, 'Those who want to get beyond the ways of the world do not walk on roads' etc. The following Verse accordingly shows how the Self is internal to all.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते।
दृश्यते त्वग्र्यया बुध्या सूक्ष्मया सूक्ष्मदर्शिभिः।।१२।।

WORD MEANING

एषः पुरुषः - this Puruṣa सर्वेषु भूतेषु - in all beings from the creator down to an insect गूढः - concealed - though He

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has such activities as hearing, seeing etc., and shrouded in the mystery of Avidyā आत्मा न प्रकाशते - the Self for this reason does not appear as the Self of anyone. This Avidyā is deep laid inconscevable and mysterious that man although in reality is of the nature of the Self does not recognise, but entertains mistaken notion that the body is the Self and has the cognition and corresponding expressions of the form, "I am the son of so and so." The body senses etc., are only objects of perception like pot etc., Thus the Supreme Self associated with Māya and experiences cyclic existence of birth and death. This is what the Lord declares in the Bhagavadgīta "I am not know to all (because) I am shrouded in the mystery of Māyā) (VII - 25).

It appears contradictory to say "Having realized it, the intelligent man does not grieve" (II - i.4) and He does not appear. It is answered that the Self does not show itself because it is not known to persons whose mind is not properly trained. But to a spiritually trained mind it is certainly known. अग्रयया - like a pointed and सूक्ष्मया - capable of observing subtle things. By whom ? सूक्ष्मदर्शिभिः - subtle seers by those wise man who can see one thing more subtle than the other as indicated in Verses 10 and 11.

The means of realising it is explained now.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि।।१३।।

WORD MEANING

यच्छेत् - should keep down i.e., annihilate प्राज्ञः - a wise man. What is it (that should be kept down) वाक् - speech, वाक् - here stands for all senses. Where (should it be held down)? मनसी - in the mind. मनसी - with a long ी is a Vedic

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form. तत् - the mind यच्छेत् - should keep down ज्ञाने आत्मनि - i.e., in the sentient intellect. The intellect is termed Ātman because it pervades the senses such as the mind and is also internal to them. ज्ञानं - the sentient intellect आत्मनि महति - in the first born. नियच्छेत् - one should hold down. What is meant is that we should merge our intellect in that of Hiraṇyagarbha (of which it forms only a part as it were) तत् - that great Self शान्ते आत्मनि - in the prime Self in which all variety vanishes, which being changeless is inside everything and is the witness of all mental functions.

TRANSLATION

A wise man who has the power of discrimination should merge the (organ of) speech into the mind; he should merge that (mind) into the sentient intellect. This sentience he should hold down well in the great Self and that (again) in the peaceful Self.

NOTES : Being desirous of self-realisation and endowed with a tranquil mind, a man should practise the concentration of mind (Yoga). To begin with, he should merge the group of sense organs both of knowledge and action into the mind which seeks pleasure. This merging has to be effected as in the case where a groom would control the unruly horses after forcibly drawing them from an external field into the horse-stable. Further, the aspirant should restrain the huge elephant like mind which is obstinate and ever engaged in inadvertant activities through the use of the goad-like intellect endowed with conviction and firm detachment. He should merge that intellect (of his) into the cause of the total intellect called the Mahat (that is) the total kowledge, viz., the Lord (Hiraṇyagarbha); that total knowledge (he) should merge in the unique blissful Self.

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Therefore, all noble men should strive to attain that knowledge of that Self in which tranquil Self the total intellect of Hiraṇyagarbha merges.

3.3 VERSES 14, 15 - CLARION CALL AND THE NATURE OF THE ULTIMATE

Just as the knowledge of water in a mirage, the snake on a rope, and dirt in the sky are sublated when there arises the knowledge of the true nature of their substratum, viz., the mirage, rope and the sky in the same way by dissolving in the Self through the knowledge of the true nature of one's own Self, all the projections of the indeterminable Avidyā, one becomes established in the Self and has his goal achieved. Therefore, for the sake of realizing this the Upaniṣad makes the clarion call.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

क्षूरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति।।१४।।

WORD MEANING

उत्तिष्ठत - arise for the purpose of perceiving it O! Beings become interested in the knowledge of the Self जाग्रत - awake i.e., destroy the aweful sleep of ignorance which is the source of all misery. How could this be done ? प्राप्य - having reached वरान् - the best of teachers who know the truth. निबोधत - learn according to their teaching that which is the essence of all is your own Self. "As it could be understood only by the subtle-minded", the Śruti says, compassionately like a mother "Do not be negligent." Subtle like what ? The second half of the Verse supplies the reply. क्षुरस्य - (of a sword) धारा - edge निशिता - sharpened. दुरत्यया - difficult to pass. Just as it is difficult to pass over

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the edge of such (a sword) so also this knowledge is difficult to attain (दुर्गं) पथः - पन्थानं path, तत् - true knowledge कवयः - wise men. वदन्ति (declare). As the object to be known is very subtle, the means of knowing it viz., right knowledge is said to be hard of attainment.

TRANSLATION

Arise! Awake! and approaching the great learn. Just as the sharpened edge of the sword is hard to pass so also that path which the wise declare (as the means of attaining knowledge of Brahman) is difficult to traverse.

NOTES : Yama makes a clarion call to all the aspirants to understand the non-dual Self, dropping the inertia and sleep and approaching the excellent teachers just as Naciketa (did) after acquiring various boons from him. He hastens to add that if only self-realisation does not fructify in the present body, a great calamity in the form of continued assumption of (new) bodies would befall on every being. Yama continues to make a bold assertion that this path known as Brahman - Ātman knowledge, is like the path permanently filled up with rows of thorns, hundreds in number, having sharp three-pointed ends and therefore hard to tread.

It is now questioned as to why the object of knowledge is so subtle. It is answered thus: The gross element of earth possesses sound, touch, colour, smell and is the object of all the senses. So also is the body. Here a gradation of subtleness, pervasiveness, purity, permanence etc., is noticed in water, etc., through the elimination of the attributes of smell etc., one by one till one reaches Ākāśa (space). Therefore do we need to say that an entity in which

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none of these qualities - smell and the like which are all effects is found to exist is the most subtle ? This is indicated in the following Verse.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमयन्धवच्च यत्।
अबाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते।।१६।।

WORD MEANING

Brahman as stated earlier is without sound etc., is अव्ययं - i.e., changeless. Whatever has sound etc., changes Brahman being devoid of any change is नित्यं - eternal. It may also be said as eternal as it has no beginning अनादि - Whichever has a beginning, being an effect, cannot be eternal because it may merge in its cause as for eg. earth. In the same way, the Self is अनन्त - endless - devoid of effects. In the case of a plantain tree we notice destruction when it produces a bunch of fruits. This kind of impermanence due to the producing of effects even does not belong to Brahman. For this reason also it is eternal. महतः परं - different from the intellect because it is of the nature of persistent intelligence. Being the Self of all beings, Brahman is the witness of all mental modifications. ध्रुवम् - unchangingly constant. Its constancy is not relative as that of पृथिवी - तम् - such Brahman which is the Self निचाय्य - having realised. मृत्युमुखात् - from the jaws or grasp of Death which consists of ignorance, desire and action.

TRANSLATION

One is freed from the face of Death, by realising such as one which is devoid of sound, of touch, of colour, undecaying devoid of taste, eternal, odourless, beginningless, endless, distinct from Mahat and ever constant.

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The next two Verses glorify the knowledge of Brahman.

3.4 VERSES 16, 17 - GLORIFICATION OF THE KNOWLEDGE OF BRAHMAN

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम्।

उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते।।१६।।

WORD MEANING

नाचिकेतं - obtained by Naciketas मृत्युप्रोक्तं - narrated by Yama, उपाख्यानं - this story in the form of three Valli. सनातनं - ancient उक्त्वा - teaching it to Brāhmaṇas श्रुत्वा च - and hearing it from teachers मेधावी - a wise man, ब्रह्मलोके - in the world of Brahman, महीयते - will be venerated becoming Brahman itself.

TRANSLATION

Teaching and learning this ancient legend of Naciketas narrated by Yama, a wise man becomes glorified in the world of Brahman.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि।

प्रयत: श्राद्धकाले वा तदानन्ताय कल्पते।। तदनन्ताय कल्पत इति।।१७।।

WORD MEANING

य: - whoever इमं - this परमं - the highest गुह्यं - to be kept secret, श्रावयेत् - causes to be heard its purport as well as its form. ब्रह्म संसदि - in an assembly of Brāhmaṇas प्रयत: - pure श्राद्धकाले - at the time of ancestral worship when Brāhmaṇas are dining तत् - such worship आनन्त्याय कल्पये - secures infinite rewards. The repetition of the last line is to indicate the close of the chapter.

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TRANSLATION

He who zealously causes this highest secret to be recited before an assembly of Brāhmaṇas or at Śrāddhas* - that ceremony becomes conducive to eternal result viz., immortality; it would secure immortality.

NOTES : *Śrāddha is the ceremony performed in honour of the departed to bring peace to their soul. Hence it has been considered as a fit occasion to recite the episode of Naciketas which brings out the glory of the Self.

3.5 VALLI - IV - THE NEED FOR INNER VISION LEADING TO THE PERCEPTION AND ATTAINMENT OF UNITY

Verses 1, 2 senses cannot reach Brahman.

पराञ्चि खानि व्यतृणत् स्वयम्भू-
स्तस्मात्पराङ्पश्यति नान्तरात्मन्।
कश्चिद्धीरः प्रत्ययात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन्।।१।।

WORD MEANING

पराञ्चि - going outward खानि - खं - means ether (the source from which the sense of hearing arises), all the senses like that of hearing are meant here. They only go outward to perceive sensory objects like sound etc. Because they are of this nature it is said that they have been doomed. व्यतृणत् - injured or slain. Who is it that has thus doomed them ? स्वयम्भूः - the Supreme Lord who is always free and does nt depend upon anything else. तस्मात् - therefore, पराक् - i.e, objects not internal, i.e., other than the Self such as

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sound पश्यति - the perceiver perceives. न अन्तरात्मन् - not the Inner Self. Though the entire world is like this, कश्चिद् धीरः - some wise man like turning back te course of a river - finds (ऐक्षत्) प्रत्ययात्मानं - the Inner Self. प्रत्यगात्मा - means that which is internal and is the Self of anything. How does he find it. The reply is आवृत्तचक्षुः - withdrawing his eyes i.e., the senses in general like that of hearing from all sensory objects. When trained so, one cognises one's Inner Self. Those who are intent upon external objects cannot have the visiono the Inner Self. It migt be asked what is the need for a wise man with so much effort to find the Self curbing all his natural activities. The last line provides the answer. अमृतत्वं - immortality or permanence. इच्छन् - desiring for himself.

TRANSLATION

The Self-existent Lord destroyed the outgoing senses. Therefore one sees (only) outward and not inward (at all). Some wise man, however, seeking immortality finds the Self by turning his eyes inwards.

NOTES : Yama tells Naciketas that the blissful Self cannot be grasped through the sense-organs. The omnipresent Lord created the senses making them face outwards and away from the direction of the Inner Self and therefore they seem to have doomed. Just as a king by engaging a minister in external affairs and thereby denying him the knowledge of the internal affairs virtually punishes him, in the same way by providing only external sensory objects like sound etc., without revealing the essence of the inner blissful Self (the Lord) has virtually punished (the senses). As a result men always perceive only the sensory objects like sound etc., and not the inner blissful Self who is like the great emperor. When the senses are turned

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inwards the mind, unable to go out for want of doorways stays fixed inside the body. Only a courageous one possessing inner tranquility withdraws them inwards.

The perception of objects other than the Self and which stands in the way of Self-realisation is the first obstacle and it is due to ignorance (Avidyā). Secondly this ignorance kindles desire for enjoying oneself here and elsewhere.

पराचः कामाननुयन्ति बाला
स्ते मृत्योर्यन्ति विततस्य पाशाम्।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते।२।।

WORD MEANING

पराचः - existing only outside, कामान् - the objects of desire अनुयन्ति - follow or pursue बालाः - men of little intelligence ते - they therefore reach (यन्ति) विततस्य - the wide or all pervading पाश - share मृत्योः - of death - of the group of ignorance, desire and action. पाश - is that by which one is bound associating with and dissociating from the body, the senses and so on. The meaning is that such people constantly reach evils of diverse kinds such as birth, death, old age and illness. अथ - therefore, धीरः - discriminating people, अमृतत्वं - immortality i.e., abiding in one's own deeper Self, ध्रुवं - as permanent विदित्वा - having known. The immortality of the gods and others is unstable whereas the immortality which consists in continuing in the true state of the indwelling Self is stable as stated in the following text. "It does not grow by action" neither does it (thereby) decay' (Bṛhadāraṇyaka Upaniṣad IV. 4.23). Having known such constant immortality wise men do not इह - in this life which

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`is full of evil प्रार्थयन्ते - covet anything amidst all these ephemeral things that stand in the way of self realisation. The meaning is that they inevitably rise above the desires for progeny, wealth and world s(of enjoyment).

TRANSLATION

The small witted pursue external pleasures and reach the wide-spread share of death. And the wise, recognising (only) immortality to be permanent, covet here amidst transitory things.

3.6 VERSES 3 - 5 - NATURE OF THE SELF

How is it known that by realizing the self men of enlightenment do not desire for anything. The following verse answers it thus :

येन रूपं रसं गन्धं शब्दान् स्पर्शाश्च मैथुनान्।
एतेनैव विजानाति किमत्र परिशिष्यते। एतद्वै तत्।।३।।

WORD MEANING

येन - by which Self - which is of the nature of sentience रूपं - colour or form रसं - taste गन्धं - odour शब्दान् - sounds स्पर्शाश्च मैथुनान् - and happy touches due to love विजानाति - all the world clearly perceives. एतेन एव - only through this Self which is of the nature of sentience and is altogether distinct from the aggregate of the body. किमत्र परिशिष्यते - what in this world remains which is unknowable to the Self ? Nothing remains. The Self to which nothing can exist unknown is omniscient एतत् वै तत् - this (Self) indeed is that, what is that ? That which Naciketas asked for which even the gods have doubled which is different from virtue and the like which is the highest abode of the

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all-pervading and beyond which there is nothing. This is what has been learnt.

TRANSLATION

That by which (man) perceives form, taste, odour, sounds and loving touches - through this only (Self only) does one perceive all. What is there besides (the Self) this verily is it.

The subject being subtle is difficult to comprehend. Therefore it is explained often times.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति।।४।।

WORD MEANING

स्वप्नान्तं - within the dream state, i.e., what is perceivable in dreams. Similarly जागरितान्तं 'means' what is perceivable in the waking state. उभौ - both these, येन - by which Self, अनुपश्यति - man perceives, महान्तं - that great (entity) विभुं - pervading आत्मानं - the Self मत्वा - having known as identical with oneself and having realised it thus 'I am it' धीर: - a wise man न शोचति - doesnot suffer.

TRANSLATION

That by which one perceives both what passes in dreams and in the waking state - having known (that, as) the great and mighty Self, a wise man ceases to grieve.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात्।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते।। एतद्व तत्।।५।।

WORD MEANING

य: - any one इमं - this मध्वदं - enjoying the fruits of **Karma** or past actions. जीवं - the support of vital breath.

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आत्मानं - (the Self) वेद - knows अन्तिकात् - as identical ईशानं - the Lord भूतभव्यस्य - of all time past, present and future. ततः - after knowing it आत्मानं one's Self न विजुगुप्सते - does not desire to protect for he has then reached fearlessness. So long one is in the midst of fear because one mistakes the not-Self for the Self, one desires to protect oneself. But when a knower realizes the true Self to be eternal one without a second, then who (from his point of view) should protect whom from what ? एतद्वै तत् - that is to be understood as before.

TRANSLATION

Anyone who knows this Self intimately, the enjoyer of the fruits of Karma, the sustainer of life etc., and as the Lord of the past and future does not seek to protect himself.

3.7 VERSES 6 - 9 - BRAHMAN (THE SUPREME SELF) AND ĀTMAN (THE INNER SELF ARE IDENTIAL)

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत। एतद्वै तत्।।६।।

WORD MEANING

यः - anyone who is desirous of liberation पूर्वं - first (earlier) तपसः - from the thought viz., of Brahman जातं - was born. This refers to Hiraṇyagarbha the first born earlier than what ? It is said अद्भ्यः - than water. The idea is that He was earlier than the five elements inclusive of water, not merely water, गुहां - the hollow of the hearts of all beings प्रविश्य - having entered after creating the bodies of the gods, तिष्ठन्तं - remains in existence भूतेभिः - is association with the elements in the midst of body and senses, perceiving sound etc., यः

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व्यपश्यत - i.e., पश्यति - anyone who sees thus, he seer this very one Brahman that is under discussion.

TRANSLATION

Whoever sees it which first arose from the thought (of Brahman) and which, born before the elements, entered into the cave (of the heart) and abides there with the body (sees only it). This verily is it.

NOTES : From that Supreme Self originated Lord Hiraṇyagarbha who was born as the result of the most difficult austerity known as Cāndrāyaṇa etc. He was born even before the water (viz., before the five elements) from which arise all the higher and the lower worlds (Cāndrāyaṇa is a religious observance regulated by the waxing and waning of the moon).

या प्राणेन संभवत्यदितिर्देवतामयी।

गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत। एतद्वै तत्।।७।।

WORD MEANING

या - which देवतामयी - of the form of all the gods. प्राणेव - from the supreme Brahman in the form of Hiraṇyagarbha संभवति - arises, अदिति: - one that eats (or experiences) sounds and so forth. The third line 'He who sees Aditi as existing in the cavity of the heart after having entered there is to be explained as before. That very Aditi is being distinguished या - which भूतेभि: - as associated with the elements व्यजायत - took birth was created.

TRANSLATION

He sees that very Brahman (who sees) that Aditi, comprising all the deities who takes birth as Hiraṇyagarbha,

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who is manifested in association with the elements and who is seated in the cavity of the heart, after entering there.

NOTES : Yama assures by stating that Aditi in the form of the deity of Prāṇa (Hiraṇyagarbha) who was born first as a result of the austerities observed; since it eats (experiences) all food (in the form of sound etc.) arising from the (sensory) objects, it is of the form of all gods as also of the form of all being; as it inheres in infinite varieties of living beings it is said to be born; that is this very truth, the Brahman (asked for by Naciketas).

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः।

दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः। एतद्वै तत्॥८॥

WORD MEANING

जातवेदाः - Fire; which in the context of a sacrifice is निहितः - lodged अरण्योः - in the upper and lower pieces of tinder stides (by rubbing which fire is produced and who in the body eats all oblations) i.e., गर्भ इव - like the embryo गर्भिणीभिः - by pregnant women in the world सुभृतः - well protected by partaking only of wholesome food. Likewise Agni is protectd by both priests and yogins. Moreover दिवे दिवे - day by day ईड्यः - adored by sacrificers in the sacrifice and meditated upon by Yogins in their hearts. हविष्मद्भिः - offering oblations like ghee or practising contemplation. मनुष्येभिः - by men. अग्निः - Agni - This indeed is Brahman.

TRANSLATION

That sacrificial fire residing between the two tinder sticks is Agni - well protected like the foctus by the pregnant woman; the fire that is adored everyday by vigilant men with oblation and contemplation is but this Brahman.

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NOTES : Born of Aditi (the divine eater) is this Virāṭ of the form of fire who always resides in the upper and lower tinder sticks (in the sacrifices). Just as pregnant women bear the foetus with loving care so also the Supreme Lord in the form of (Virāṭ) is nurtured in between the two tinder sticks. He exists in all the worlds and is to be meditated upon by gods who remain sleepless and also by men who are desirous of Svarga and Mōkṣa. Since the nature of the Self is always of the form of Aditi, it is indeed difficult to express it in its essential nature.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति।

तं देवाः सर्वे अर्पितास्तदु नात्येति कश्चन।। एतद्वै तत्।।

WORD MEANING

यतश्च - from which Prāṇa उदेति - rises सूर्यः - the sun. अस्तं - disappears यत्र - in which Prāṇa alone गच्छति - daily experiences तं - in that Prāṇa देवाः सर्वे - all the gods beginning from Agni in heaven, or all the senses like that of speech, in the body. अर्पिताः - are placed - while they endure, like spokes are in the navel of a chariot wheel. Even that is Brahman - तत् - that Brahman which is of the form of everything उ नात्येति - does not at all transcend. कश्चन - anything. This is it verily.

TRANSLATION

This verily is that Brahman in that (form of Hiraṇyagarbha) from which the (brilliant) Sun rises as also set; in it all Gods are fixed. There is none who has transcended that (as He is everything).

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3.8 VERSES 10 - 11 - ALL BEINGS ARE ONE ONLY

यदेवेह तदमुत्र यदमुत्र तदन्विह।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति।।१०।।

WORD MEANING

यदेवेह - whatever here appears as conditioned by the body and exhibits the characteristics of transmigration to the indiscriminate तदेव - the same, which is in the body अमुत्र - existing elsewhere (in its causal condition) as Brahman which is of the nature of eternal and solid sentience, devoid of all mundane feature यत् - what अमुत्र - residing in that Self तदनु इह - the same is implied by appearing diversely in conformity with the limiting adjuncts such as name and form, body and senses and not anything else. When this being the case यः - anyone who, deluded by ignorance arising from the nature of adjuncts and the notion of variety पश्यति - perceives, इह - in this Brahman नाना इव - as though there is difference - and thinks that he is different from Brahman and Brahman is different from him, reaches मृत्योः मृत्युं - death after death आप्नोति - attains. He becomes subject to repeated birth and death. Therefore, none should think thus. The verse means that we should consider ourselves as identical with Brahman which is all sentience and which is whole like space.

NOTES : Just as in divisionless space, there is no division, likewise in (partless) consciousness, there exists no distinction. Further the apparent plurality seen in the world really does not exist; how can Brahman, the Supreme Reality, have plurality. Hence, a person who sees plurality at any time moves from one worldly existence to another which brings forth terrific sorrow. Therefore, Brahman has

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to be understood as the unitary entity devoid of any division.

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन।
मृत्योः स मृत्युं गच्छति य इह नानेन पश्यति।।११।।

WORD MEANING

मनसा - by the mind - which is duly qualified by learning the Upaniṣad from a teacher. एव - only इदं - this Brahman which is homogeneous. आप्तव्यं - to be attained or known as 'There is only the Self and nothing else'. When once this is realised there is the disappearance of ignorance that presents variety. Consequently नास्ति - there is not the किञ्चन - even so little नाना - variety. इह - in Brahman. But सः - he who does not give up looking at things with eyes diseased by ignorance and पश्यति - sees एव - only नाना - variety इह - here goes from death to death (मृत्योः मृत्युं गच्छति) although the variety he perceives may be the least of its kind.

TRANSLATION

It is only by the mind this is to be reached. There is nothing diverse here. He who sees as though there is difference here goes from death to death.

NOTES : Brahman which is devoid of all divisions and of the very nature of bliss, can be known to the spiritual seeker only through mind, the internal organ. Plurality is not intrinsic to Brahman for it cannot exist in the space-like unitary entity.

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3.9 VERSES 12, 13 - BRAHMAN DESCRIBED AGAIN

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते।। एतद्वै तत्।।१२।।

WORD MEANING

अङ्गुष्ठमात्रः - of the size of the thumb. The lotus of the heart is of the size of the thumb. The individual Self limited by the internal sense, in the cavity of the heart is consequently termed अङ्गुष्ठमात्रः - In the same way, the space between two joints of a bamboo is of the size of a thumb पुरुषः - means the Self so called because it fills or pervades everything (पूरयति इति) मध्य आत्मनि - in the centre of the body तिष्ठति - resides. (The portion न ततः etc., is to be explained as before (II.i.5)

TRANSLATION

The Person of the size of the thumb resides in the middle of the body. After (knowing) Him who is the Lord of the past and the future, one does not want, by virtue of that knowledge protect oneself. This indeed is that.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः। एतद्वै तत्।।१३।।

WORD MEANING

ज्योतिरिव - like flame अधूमकः - without smoke. As it refers to ज्योतिस् - which is in neuter gender, it should be Adhūmakam. He who is thus (like flame without smoke) perceived by Yogins in their hearts is the Lord of the past and the future. He is eternal - unchanging अद्य - now, in all beings उ - and सः - He will exist श्वः - tomorrow. The point is

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that none equals Him now, nor will there be any one in future also. This wise refutes the theory of momentariness* of the Self advocated by the Buddhists.

TRANSLATION

The person who is of the size of a thumb, is like a flame without smoke. He is the ruler of the past and the future. He is the same today as well as tomorrow. This indeed is that.

NOTES* : The schools of Buddhism, viz., Sautrāntika, Vaibhāṣika, Yogācāra and Mādhyamika maintain that objects of the world are mere aggregates of parts (Saṅghāta) and even as aggregates they do not endure for more than one moment. So they are all momentary (Kṣaṇika). The Self also according to these schools, is a momentary complex of five factors of which one represents the physical body and the rest, states of consciousness like perception and feeling.

3.9 VERSES 14, 15 - PERCEPTION OF DIVERSITY IN BRAHMAN CONDEMNED

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति।।१४।।

WORD MEANING

यथा - just as उदकं - water वृष्टं - poured दुर्गे - in an inaccessible place विधावति - flows, being dispersed it becomes dissipated. पर्वतेषु - overhills, एवं - in the same way, पश्यन् - seeing, धर्मान् - the selves, पृथक् - as distinct तान् एव - only those objects which appear distinct owing to differences in their limiting adjuncts. अनुविधावति - one runs

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after. It means that such a one assumes different bodies again and again.

TRANSLATION

As water poured on an inaccessible height flows down the slopes, so also one who perceives the selves differently, run after only them.

The next Verse explains as to how a person of self-realistion, is of the nature of the Self. In his case, duality ceases to exist, there is no perception of difference that is crated by limiting adjuncts. Brahman, the pure consciousness is realised, as being devoid of any diversity caused by limiting adjuncts.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति।
एवं मुनेर्विजानत आत्मा भवति गौतम।।१५।।

इति काठकोपनिषदि द्वितीयाध्याये प्रथमा वल्ली।।

WORD MEANING

यथा - just as, शुद्धं उदकं - pure water आसिक्तं - poured शुद्धे - on pure (water) भवति - becomes; तादृगेव - just the same and no different, भवति - becomes एवं - so; विजानतः - of one who knows; realises unity मुनेः - in the case of one who contemplates (मननशीलः). Therefore people, giving up their belief in variety which is based on vicious logic and discarding all the misconception of the Buddhist should accept repressing their pride, the oneness of the Self as taught in the Upaniṣads which are more beneficent than thousands of fathers and no other. This is the idea.

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O Gautama! just as pure water poured on pure water becomes verily the same, so also does the Self of the man of Self realisation becomes one with the Supreme.

3.11 LET US SUM UP

The Self within is one only; two inward Selfs are not possible. Yet owing to its limiting adjunct, the one Self is practically treated as if it were two, just as shadow and light. The pure Self viz., Brahman attains the status of individual soul when associated with Avidyā and its product, the mind. Though free from any modification the Self after attaining the status of the individual soul becomes the agent and experient. It is then known as the embodied self or the empirical Self. The empirical Self experiences the states of waking, dream and deep sleep. In the first states the Self in addition to being aware of one or more objects is also aware of its own Self as the cognising agent. The empirical Self continues to exist even during the dream state. Even during the dreamless sleep (Suṣupti) the stream of self consciousness endures. This is known from the reminiscence which one has in the form 'I sleep happily', 'I did not know anything' after one comes back to the waking state. The self consciousness which persists throughout life does not suffer check at any point of time. Although the individual streams of thought are different and may cease to exhibit their individuality yet their primal element is one and the same. It is pure consciousness and is termed Brahman. This unitary principle must be eternal. The identity of the inner soul and Supreme Self (Brahman) means the unity of the consciousness element. As far as the individual soul is one with Brahman it is not only eternal in

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its duration but also cosmic in its nature. There are passages throughout the Upaniṣad where Yama dwells on the cosmic character of Brahman. In some of the Verses Yama identifies Brahman with some object of special glory in nature and in others with the Univere as a whole. This implies that the self same reality is present everywhere and all differences are apparent variations. They are like waves in the vast ocean of Brahman. Here attribution of diversity to unity is due to misconception. Fire although one appears to possess different forms as in a glowing iron ball. Plurality does not belong to Brahman but only to the world of objects.

3.12 SELF CHECK QUESTIONS

1. How does the Upaniṣad explain the relation of the two selves.
2. Explain the Analogy of the chariot ?
3. Explain how the Self is Internal to All ?
4. What are the means of realising the Self stated in the Upaniṣad ?
5. What is the Clarion Call that the Upaniṣad makes ?
6. Explain the nature of Brahman and glorification of the knowledge of Brahman.
7. Discuss that the Self is behind all perception and senses cannot reach Brahman.
8. Anguṣṭhamātra Puruṣaḥ is the Inner Self - Discuss.
9. What is the cause of transmigration ?

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3.13 KEY WORDS

(1)	पञ्चाग्नय:	(2)	परार्ध	(3)	अमनस्क:
(4)	समनस्क:	(5)	अध्वन:	(6)	तितीर्षा
(7)	मेधावी	(8)	स्वयम्भू:	(9)	प्रत्ययात्मानं
(10)	खानि	(11)	पाशम्	(12)	अङ्गुष्ठमात्र:
(13)	विजुगुप्सा	(14)	विधावति	(15)	अधूमक:

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UNIT - 4

FIRST VALLI - ĀTMAVICĀRAḤ

VALLI - 5 - The Immanent and Transcendent Nature of the Inner Soul.

VALLI - 6 - Further Explanation of the Way of Ādhyātma-Yoga.

4.0 OBJECTIVES

4.1 VERSES 1 - 8 - The Lord of the city of the body is also immanent Lord of the world. He is the eternal Brahman yet as Individual Soul. He dwells in human bodies. As such He is subject to transmigration which is determined by knowledge and deeds. His essential nature as Self is seen in that He is eternally conscious even in those who are in the state of deep sleep. He is Brahman the substratum of the world.

4.2 VERSES 9 - 11 - He is the Antarātman - the one indwelling spirit of all beings. Like air and fire he is immanent and all pervading present in every form. Yet He is also transcendent.

4.3 VERSES 12 - 15 - As the Inner Self He stands within the individual soul, and those who direct their vision within and find Him there are truly wise. Such vision alone brings enduring joy and peace.

4.4 VALLI - 6 - The way of Ādhyātma-Yoga further expounded.

VERSES 1 - 3 - Begin by comparing the world to an inverted peepal tree, whose unseen root is Brahman. He is the mysterious awful living energy from whom the Universe originates and whom its powers must ever obey.

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4.5 VERSES 4, 5 - Through knowledge of Him a man is saved and fitted for higher life. Such vision is possible in all the worlds through which the soul may pass in its long journey of transmigration, but nowhere is clear vision possible than here and now, within one's Inner Self.

4.6 VERSES 6 - 8 - In order to attain this liberating vision a man must penetrate within to the inmost recesses of his being; beyond the senses and instincts, beyond mind, beyond reason to the great soul. Beyond that also to its unexpressed basis (the Avyakta). Beyond that to the highest Person (Puruṣa).

4.7 VERSES 9 - 13 - That Supreme Puruṣa being all-pervading and formless can never be the object of outward vision, yet by heart and thought inward vision is possible. The senses and mind must be withdrawn from outward objects, even reason must cease to strive and with all one's powers held in control one must vigilantly concentrate all one's attention within. To accomplish this, what is first and foremost needed is to have faith in the existence of the inmost Person. This in turns leads on to immediate experience in which his Inner Self which transcends all description is made manifest.

4.8 VERSES 14, 15 - Thus all the knots that bind the heart are cut. Desiring only Brahman one attains Brahman, and so attains immortality.

4.9 VERSES 16 - 18 - The process of the attainment of the fruit of that knowledge is described in Verse 16. Verses 17 and 18 are intended for concluding the purport of the earlier Chapters of this Upaniṣad.

4.10 LET US SUM UP

4.11 SELF-CHECK QUESTIONS

4.12 KEY WORDS

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UNIT - 4

FIRST VALLI - ĀTMAVICĀRAḤ

4.0 OBJECTIVES

This Unit comprises the 5th and 6th Valli (Chapters) of the Upaniṣad. In the earlier Unit where we have explained third and fourth Vallis, we have argued that the one eternal all-pervading Brahman alone is the indwelling principle or the Inner-Self of each Individual Soul. The 5th Valli merely reinforces these arguments. However, later on, the same Valli seems to deviate from the one soul theory and at least provisionally speak of two souls - the Inner Self being spoken of as Ātmastha (standing in the soul) an apparent return to the stand point of the third Valli. The 6th Valli describes Brahman as the primary source of the whole world, the self-effulget one as an entity which is of the nature of liberation; Brahman is indeed the primary root of the peepul tree. He is the Supreme Lord, the terrible controller. This Valli also emphasises the knowledge of the Self, for, if it is not attained here in this world, before the fall (of the body) then a person assumes various bodies in all the worlds created (by Lord) in accordance with one's merits and demierts; since such bodies are subject to repeated deaths, there is fear of death all the time. This Valli reinforces the view that in this very body which is under one's control and which is easy to reach, the direct realisation of the Self should be attained by those who wish for (the highest) joy. The philosophy of Yoga is also explained in subtle details. The fact that the realisation of Self is accomplished through the invaluable possession of

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faith that the self-effulgent Self is existing, is well brought out here. The blissful nature of the Self which is dear to oneself is existing positively and its nature as non-existing is plausible, its positive existence is its primary nature. On being understood in its essential nature, the Self by the force of its excellence, destroys the desires in the pleasures of this world as well as of the higher world existing in one's heart when there arises the knowledge of Brahman as 'Ahaṃ Brahmāsmi', very often there arise knots like doubts and misconceptions. When these knots are destroyed then he attains immortal Brahman. In his case one of the nerves of the heart goes out piercing the head. Others having as subtle a body as the sense of touch get out and move into new body. Having said all the above Dharmarāja became silent. Naciketas, thoroughly satisfied (with the teaching) remained contented ever after. In the following pages we shall explain the verses of the 5th and the 6th Valli of the Upaniṣad.

4.1 VERSES 1 - 8 - ALTERNATE WAY IN ASCERTAINING THE NATURE OF REALITY

पुरमेकांदशद्वारमजस्यावक्रचेतसः

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते। एतद्वै तत्।।१।।

WORD MEANING

A city as it were. The body is comparable to a city because like the city it has gates, gate keepers, their supervisors along with its paraphernalia. Such a city which is possessed of all accessories is for the benefit of an independent and not for one who forms part of it. Likewise the body consisting of many parts resembles a city and

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should exist for the sake of an individual who takes the position of a king, but does not form a part of it. This city of the body has elven (**Ekādaśa**), gates (**Dvāra**) - seven in the head three lower down (in the body) including the navel, and one on the skull. These are the 11 gates of the body. This body is अजस्य of the Self that does not change through birth and death. The Self is like a ruler is separate from the city of body he rules. अवक्रचेतस: - अवक्र not crooked i.e., constant and always the same like the light of the sun. चेत: - intelligence. The one that exhibits this feature is called अवक्रचेत: - Brahman, the pure consciousness stands in the position of a ruler (to the body). अनुष्ठाय - meditating upon the Supreme Lord who presides over this body and to whom, as to a king it belongs. Dhyāna is meditation in order to know it rightly. न शोचति - One does not grieve, over anything having renounced all desire and meditating upon the Self in all beings. As Realisation of the Self leads to fearlessness, there is no room for sorrow for the realised. विमुक्त: - such a person gets liberated even in this life from all bonds caused by **Avidyā** or ignorance. Being (thus) liberated he विमुच्यते, he does to assume another body again.

TRANSLATION

This city of 11 gates is of the unborn and eternal intelligence. Meditating (on that principle) one does not grieve and, being freed one gets liberated. This indeed is that.

The Self should not be understood as residing in a single body alone. What then ? It dwells in all bodies.

हंसः शुचिषद्वसुरन्तरिक्षस-
द्धोता वेदिषदतिथिर्दुरोणसत्।

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नृषद्वरसदृतसद्व्योमस
दब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत्।।२।।

WORD MEANING

हंसः that which goes. शुचिषत् - derived from शुचि - pure and सद् - to live - dwelling in the bright heavens as the sun. वसुः - as pervading वायु or wind. As air, He is अन्तरिक्षसद् - residing in the space between the earth and heaven. होता - the sacrificer - Agni, according to the text 'Fire is the sacrificer' वेदिषत् - residing in the altar as mentioned in the text 'This altar is another form of the earth'. अतिथिः (सन्) being the Soma juice; दुरोणसत् - existing in a jar. Or else this term may convey the sense of 'remaining in houses as a Brāhmaṇa guest'. नृषद् - existing in men वरसद् - dwelling the adorable ones - the gods; ऋतसत् - dwelling in sacrifices व्योमसत् - a dweller in the vyoma or space; अब्जः - that which is born in water like a coach, mother of pearl, makara etc., गोजाः - paddy, barley and the like which are bom on earth. ऋतजाः - born in the sacrifice अद्रिजाः - rising in mountains like rivers etc. Although it is the Self of all it is verily ऋतं - unchanging in nature (and), बृहत् - great being the cause of all. Even if this verse is interpreted as referring to the Sun it is not irrelevant here because the Sun also is admitted to be identical with the Self. The point that is of importance here is the Self of the Universe is all one and that there is no distinction between one Self and another.

TRANSLATION

As the moving (Sun) it dwells in heaven; (as air) it pervades all and dwells in the interspace between the earth and heaven; as fire it resides on the earth as Soma it stays in a jar; and as guest in the house. It dwells in men, in the

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excellent (god) in truth, in the heavens. It is (all that is) born of water, sprung from the earth, or for the sacrifice; (it is all) that rises in the mountain. It is unchanging, it is great.

The next verse provides a logical basis for comprehending the nature of the Self.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति।

मध्ये वामनमासीनं विश्वे देवा उपासते।।३।।

WORD MEANING

ऊर्ध्वं - upward (from the heart) प्राणम् - the upward breath उन्नपति - leads up. Likewise अपानम् - the downward breath प्रत्यक् अस्यति - throws down. The word य: - meaning 'He who is to be supplied to complete the sense. तं - such मध्ये - in the hollow of the heart-lotus, आसीनं - (sitting) whose sentiency manifests itself through the intellect. वामनं - adorable, विश्वे - all देवा: - deities - the organs such as the eye etc., उपासते - worship by carrying to it offerings viz., form etc., as subjects do in respect of amonarch. The purport of the sentence is that we must identify that principle that existent entity other than the external sensory powers - for whose sake and prompted by which all the senses operate.

TRANSLATION.

All the gods do worship that adorable on which leads up Prāṇa and impels the Apāna downward and that which sits in the middle.

NOTES : Prāṇa, Apāna etc., - the whole physical function of the body is carried on by five principal kinds of vital-airs known as Prāṇa, Apāna, Samāna, Udāna and Vyāna. Again there are five minor divisions known as Upaprāṇas. All

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these are the various aspects the one vital energy which again is nothing but an expression of the cosmic force called मुख्यप्राण - the chief dynamic prnciple of existence manifesting both through the animate and the inanimate. However, different names are given according to the different physiological functions performed by the vital Prāṇa; when it manifests through the functioning of the lungs it is called Prāṇa; when it works in the colon and bladder it is called Apāna; when it works through the digestive system it is called Samāna; when it works through the larynx and produces voice, it is called Udāna; and when it expresses itself through the blood circulation and nerve-currents it is named Vyāna; Prāṇa is sometimes translated as 'breath' but breath is only one of the many manifestations of Prāṇa.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते। एतद्वै तत्।।४।।

WORD MEANING

शरीरस्थस्य - that which resides in the body, विस्रंसमानस्य - that which slips off, अस्य देहिनः - of this embodied Self. The expression देहाद्विमुच्यमानस्य - is an explanation of the word Visramsamānasya as it gets freed from the body; किमत्र परिशिष्यते - what else remains here in this body. The last quarter means - when the Self goes away from the body, the aggregate of the senses and others, lose their vitality at once and then collapse. Just as in the case of citizens deserted by their rulers there remains nothing. On this ground we must admit the existence of an entity distinct (from that aggregate).

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TRANSLATION

When the Self residing in the body slips off and deserts the same, what else remains here ? This indeed is that.

NOTES : The point that is emphasized here is that when the Self leaves the body, the latter is as good as wood and no trace of consciousness is left in this body.

It might be objected that the body gets destroyed only on the departure of the Prāṇa, Apāna etc., but not due to the exit of the Self which is distinct from them; it is because a man lives only by Prāṇa and the rest. But this is not the case.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन।
इतरेण तु जीवन्ति यस्मिन्नेतानुपाश्रितौ।५।।

WORD MEANING

न प्राणेन न अपानेन - neither through the functioning of exhaling nor through that of inhaling nor by the sense of sight and the others कश्चन मर्त्यः - any human being जीवति - lives, no body lives. These are designed for the use of something else and which operate jointly cannot themselves be the true source of life. In the well-known case of a house, there is no existence of it unless it is constructed by someone for his own benefit. This holds good in the case of the vital airs too which exist in relation to one another as a group. Therefore all these जीवन्ति - maintain life, having been combined by someone else who is dissimilar to the Prāṇa etc., which constitute the group यस्मिन् - due to the existence of which Supreme Self that is different from the combination एतौ - these two - Prāṇa and Apāna, in combination with the sense of sight etc., उपाश्रितौ - endure.

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To be explicit; there exists something which is not an aggregate for whose sake Prāṇa, Apāna etc, continue to operate jointly.

TRANSLATION

Neither by Prāṇa nor by Apāna does any mortal live; they on the other hand live through something else in which both these repose.

NOTES : The mention of Prāṇa and Apāna includes the other Prāṇas (vital airs) and the senses.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम्।
यथा च मरणं प्राप्य आत्मा भवति गौतम।।६।।

WORD MEANING

हन्त - (look) now ते - to you इदम् - this गुह्यं - to be protected as a secret सनातनं ब्रह्म - Brahman the ancient प्रवक्ष्यामि - I shall declare. Brahman is of such nature that its knowledge there arises the cessation of all mundane existence and through the ignorance of which यथा - how आत्मा - the Self भवति - fares, how it migrates मरणं प्राप्य - having attained death. That you listen to me, O Gautama!

TRANSLATION

O Gautama! Look! I shall tell you of this secret, this mystery of Brahman the eternal; as also how the Self survives after death.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम्।।७।।

WORD MEANING

योनिं - the womb अन्ये - some among the ignorant become united with the seed. प्रपद्यन्ते - enter into शरीरत्वाय -

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for the sake of assuming a body देहिनः - individual souls, स्थाणुं - the condition of immobile things like tree etc., यथाकर्म - in accordance with their Karma, i.e., as prompted by the deeds they perform in this life. In the same way यथाश्रुतम् - in conformity with their knowledge or Upāsana they have practised. People acquire different forms in accordance with their **Upāsana** as has been stated in texts like 'Beings are born in accordance with their knowledge'.

TRANSLATION

Some selves enter the womb and assume bodies and others become immovable objects - in accordance with their deeds and inconformity with their thoughts.

As proposed in Verse 6, the Upaniṣad now describes the nature of Brahman.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन। एतद्वै तत्।।८।।

WORD MEANING

य एषः - He who सुप्तेषु - when Prāṇa etc., are at rest. जागर्ति - doesnot sleep but keeps awake. How ? कामं कामं - several objects of desire like woman for example, निर्मिमाणः - creating through ignorance पुरुषः - Person i.e., the Self, तदेव - the very same शुक्रं - the white or pure, तद्ब्रह्म - that is Brahman. There is no other secret Brahman. तदेव - that indeed, अमृतं - the imperishable उच्यते - is declared in all the Vedas. Moreover, सर्वे लोकाः - all the worlds such as the earth etc., तस्मिन् - in that all-pervading Supreme Self श्रिताः - are supported because that is the source of all the worlds. The

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text तदु नात्येति कश्चन - etc., is to be explained as in the earlier Valli (II.i.9).

TRANSLATION

That Person who indeed keeps awake and keeps on creating desire after desire - that alone is pure; and that is Brahman; and that indeed is said to be immortal. All the worlds are in It, none can transcend It. This indeed is that.

4.2 VERSES 9 - 11 - TRANSCENDENTAL NATURE OF THE SELF

Those whose minds are distorted by the views of the various heterodox rationalists, although well conformed the oneness of Self doesnot become clear if explained only once. It does not cling to the hearts of those men of spiritual birth who cannot think straight. Therefore, the Upaniṣad reiterates again and again.

अग्निर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च।।९।।

WORD MEANING

यथा - just as अग्निः- fire whose nature is to shine. एकः - being only one भुवनं - this world so-called as the beings are supposed to have been born therein - प्रविष्टः - having entered it रूपं रूपं प्रति - in conformity with the form of the objects it burns piece of wood. एकः - being one only तथा - in the same way सर्वभूतान्तरात्मा - the Inner Self of all beings by virtue of

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the sublity like fire in fuels etc., बहिश्च - outside also, in its unmodified form like space.

TRNASLATION

Just as fire which is one, having entered the world, assumes varied forms according to whatever (it burns) in the same way, the one Self with in all beings - takes a form according to whatever (it enters) and yet it is outside.

NOTES : This Verse explains that Brahman - Ātman is immanent in all beings. Just as fire principle pervading the wooden pieces (in a hidden manner) assumes the form of those pieces although it is dissimilar to them so also this Self inherent in the gross bodies of gods, demon and humans assumes a body similar to those, though in reality. It is not similar to them.

There is another analogy -

वायुर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च।।१०।।

WORD MEANING

यथा - just as वायुः - air in the form of vital force एकः - although one only भुवनं प्रविष्टः - having entered into the bodies. The remaining part of the Verse is to be understood like the previous Verse.

TRANSLATION

Just as wind which is one, having entered into this world, assumes various shapes in accordance with whatever (it enters) in the same way the one Self - present in all

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beings assumes varied forms according to whatever (it enters) and also exists outside.

It might be argued that if the one entity is the Self of all beings then the misery of life would affect the Self. To dispel this doubt it is said :

सूर्यो यथा सर्वलोकस्य चक्षु
न लिप्यते चाक्षुषैर्बाह्यदोषैः।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः।।११।।

WORD MEANING

यथा - just as सूर्यः - the sun सर्वलोकस्य - of the whole world which perceives impure thing like dung etc., चक्षुः - the eye of all the people न लिप्यते - is not tainted चाक्षुषैः बाह्य दोषैः - by the ocular and external impurities एकः - being one तथा - in the same way सर्वभूतान्तरात्मा - the indwelling Self of all न लिप्यते - is not tainted लोकदुःखेन - by the sorrows of the world. Just as the notions of snake and silver upon rope and shell do not affect the latter but only appear to affect, in the same way, although the Self is the Self of all yet the superimpositions of agency etc., upon it, do not affect it why ? बाह्य - it is because, just as a rope has nothing to do with the superimposed snake so also the Self has nothing to do with such misconceptions.

TRANSLATION

Just as the Sun, the eye of the whole world is not tainted by external impurities perceived by the sense of sight so also the one within all beings is not effected by the misery of the world (because) he is outside them.

NOTES : The Unitary nature of the Inner Self is implied in

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this Verse. The Self though unitary shines as though there are many different selves, just as the (unitary) Sun appears as though many due to specific defect in the vision of the seer just as the difference in the luminosity of the Sun is not due to any division in the Sun itself, in the same way, the various manifestations of the Self (in various bodies) are not due to any division in the Self.

4.3 VERSES - 12 - 15

Further,

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति।
तमात्मस्थं येऽनुपश्यन्ति धीरा
स्तेषां सुखं शाश्वतं नेतरेषाम्।।१२।।

WORD MEANING

एकः - This Supreme Lord is omnipresent, independent and one. No one is equal to him वशी - (He) is the controller as the entire Universe is under His control. Why ? सर्वभूतान्तरात्मा - as (He) is the Self in all the beings. एकं रूपं - He is one homogeneous form pure and solid sentiency बहुधा - diversified through the differences in the impure conditions of name and form. यः - He who करोति - shows through his own (unassisted) existence as his power is unthinkable. तं - that Lord आत्मस्थं - as residing in the space of the heart within the body, i.e., manifest as sentiency in the intellect. It is not possible for the Self which is formless like space to have body as its receptacle. To say that the Self resides in the body is like saying that a face exists in a mirror. यः - He who अनुपश्यन्ति - experiences at first hand,

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having withdrawn the senses from all the external objects and after being enlightened by the Upaniṣads learnt through a teacher. धीरः - the discriminating one, तेषां - for them who have identified with the Supreme Lord. शाश्वते सुखं - eternal happiness न इतरेषां - not for others. Those non-discriminating people whose intellects are attached to external objects, due to the intervention of Avidyā or ignorance, though bliss is inherent in them (they do not experience it).

TRANSLATION

Eternal bliss is only for those who have discriminating knowledge and who realize in their hearts the one controller and the Inner Self of all who turns his one form into many and not for others.

NOTES : Wise men observe the disciplines of celibacy etc., and perceive Him as residing in one's heart through the scriptural teachings and the teachings of preceptor. Such noble souls experience the eternal bliss called liberations for others there is absolute misery known as continued transmigratory existence.

Moreover,

नित्योऽनित्यानां चेतनश्चेतनाना -
मेको बहूनां यो विदधाति कामान्।
तमात्मस्थं येऽनुपश्यन्ति धीरा -
स्तेषां शान्तिः शाश्वती नेतरेषाम्।।१३।।

WORD MEANING

नित्यः - not perishing अनित्यानां - of all perishable things, चेतनः - sentient, चेतनानां - of all sentient beings from the creator downwards. Water which is not inherently

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warm, acquires such a power due to its association with fire. Likewise the sentient objects of the world are able to manifest consciousness due to the consciousness of the Self. Further this Supreme Lord - all knowing, almighty - though being एकः - one विदधाति - easily distributes to the बहूनां - many possessing desire कामान् - rewards or pleasures according to their deeds and according to the Lord's grace. शान्तिः - means 'peace' or 'repose'.

TRANSLATION

To those wise who know the one eternal of all ephemeral thigns, the one sentience of all sentient beings and the one who dispenses the desired objects to many and who know Him as abiding in themselves and not to others.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम्।

कथं नु तद्विजानीयां किमु भाति विभाति वा।।१४।।

WORD MEANING

तत् - that सुखम् - bliss which results from self-realisation अनिर्देश्यं - impossible to describe परमं - the highest. Although ordinary people could figure it in thought or describe it in words, realised ones, who have renounced all desires मन्यन्ते - experience एतदिति - it directly, कथं नु - how is it indeed ? तत् - that blis विजानीयां - may I know ? That is - How may I experience it as such and such, like those people who have renounced desire ? किमु भाति विभाति वा ? Does that Self -effulgent is perceived clearly as an object of our intellect or not ?

TRANSLATION

How may I come to know of that highest bliss which is beyond words and is known as this by same. Does that

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self-effulgent shine distinctly or not ?

The following Verse answers this query.

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति।।१५।।

इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली।

WORD MEANING

तत्र - in respect of Brahman which is one's Self, सूर्यः - the Sun न भाति - does not shine (although illuminating all). In the same way न चन्द्रतारकम् - not the moon, nor the stars illumine it न इमाः विद्युतः भान्ति - nor these flashes of lightning shine कुतः अयं अग्निः - where then this familiar fire ? What more is to be said सर्वं - all this, the Sun and the rest that shine अनुभाति - shine according as तमेव भान्तं - Supreme Lord who shines. Just as hot-water or fire brand burns only in accordance with fire and not of their own, so is this. तस्य भासा - it is verily by His effulgence सर्वमिदं विभाति - all this shine variously. Hence it is that Brahman itself which is effulgent thus shines variously. Its light is implied by the light manifested in the objects born of it. That which does not possess intrinsic luminosity cannot by any means illumine others. For example pot, cannot illumine other objects while the Sun can because it is luminous.

TRANSLATION

Neither the Sun shines; nor the moon or stars, not these lightnings where (then) could this fire be ? Everything

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shines only following that light (shining); it is through its light all these are variously illumined. (by drawing light from it).

NOTES : The Self never indeed is illumined by luminaries like Sun etc., but only through Brahman from which all the luminary bodies like Sun acquire luminosity. All the world consisting of sentient and insentient beings shine by drawing light from this self-luminous blissful Self.

4.4 VALLI -6 - THE WAY OF ADHYĀTMA-YOGA FURTHER EXPOUNDED. 1-3

This section of the Upaniṣad begins to ascertain the real nature of Brahman which is like the root for the tree in the form of this expansive Universe. On seeing the cotton of the silk-cotton tree one can infer that it belongs to a tree which though not seen is rooted somewhere. Similarly as the effect, the world is seen, its cause viz., Brahman though unseen must exist.

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन। एतद्वै तत्।।१।।

WORD MEANING

ऊर्ध्वमूलः - that which has its roots, high above viz., the highest abode of the all-pervading is termed thus. This is the tree of the world comprising the umanifest to the immovable. It is called a tree (वृक्षः) because it is cut down. Now the question arises what is the point of comparison ? Is the whole tree compared to Brahman. If we take the first Verse alone into account this interpretation seems natural.

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However, taken together with the next Verse which says that the whole world sprigs from Brahman, Śaṅkara seems to suggest that the unseen root represents Brahman. If so one would expect the root to be of the same essential nature as the tree. Yet, while describing the tree he says, the tree of Saṃsāra, always shaking to the wind of desire, like the Aśvattha tree has as its branches all the worlds (heaven, the world of the fathers, the world of men etc.,) with nests thereon built by the birds, changes in its nature every moment, like jugglery, like a mirage like cloud cities in the sky and ultimately vanishes, cut down by the sword of the realisation of the Paramātman. This tree of the world is an अश्वत्थः - its nature is ever unsteady, like the peepul tree. अवाक्शाखः - downwards are its branchs, consisting of heven, hell and beasts etc., सनातनः - existing from time immemorial having no beginning तदेव - that very thing is शुक्रं - white pure, being of the nature of sentience तद्ब्रह्म - that indeed is Brahman तदेव - that alone उच्यते - is called अमृतं - imperishable तस्मिन् - in that Supreme Reality viz., Brahman लोकाः - the worlds श्रिताः - are resting सर्वे - all तदु नात्येति - that Brahman does not at all transcend किञ्चन - (an effect) This verily is that.

TRANSLATION

This ancient peepul tree (stands) with its roots shooting upwards and its branches shooting downwards. That alone is the pure, that, Brahman and that alone is the immortal. In it exists all the worlds and nobody transcends that. This verily is it.

It might be said that the very root of the world, Brahman does not exist and this Universe has emerged out of nothing. But this is wrong.

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यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम्।

महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति।।२।।

WORD MEANING

यदिदं किञ्च - whatever this, जगत् सर्वं - the entire Universe. प्राणे (सति) - in the Supreme Brahman एजति - moves निस्सृतं - arising from it. That is - The Universe moves as per law. That which is the cause of the origination etc., of the world is महद्भयं - great and is a source of fear. वज्रमुद्यतं - like an upraised thunderbolt The point that is important is that just as the servants finding their master with an uplifted thunderbolt in front of them, obediently carry out his orders, similarly this Universe comprising the Moon, the Sun, the planets, the stars, the meteors and the like, because it has a controller discharge their function even without resting for a moment. य - whoever, विदुः एतत् - know this - Brahman as the witness of their own mental activities. ते - they भवन्ति - become अमृताः - immortal.

TRANSLATION

Whatever this - the entire Universe moves only when Prāṇa (endures) having sprung from it; it is a great terror like an uplifted thunderbolt. Those who know it become immortal.

The following Verse states how the Universe endures through His fear -

भयादस्याग्निस्तपतिभयात्तपति सूर्यः।

भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः।।३।।

WORD MEANING

भयात् - due to fear अस्य - of the Supreme Lord, अग्निः - fire तपति - burns. The Sun also burns through His fear. And

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Indra (the Lord of the Gods), Vāyu (the God of Wind) and Yama (the God of Death) who is the fifth runs through fear of Him only. If the Lord does not control as if with a sword in hand - these powerful rulers of the different worlds, there would not be any regulated activity like that of the servants who behave obeideintly out of fear for their master.

TRANSLATION

Through fear of Him fire burns; through (His) fear the Sun shines; it is through (His) fear (again) the lord of the gods, wind and death, the fifth do run.

4.5 BRAHMAN IS REALISED AND NOW Verses 4 - 5

इह चेदशकद्बोद्धुं प्राक्शरीरस्य विस्रसः।

ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते।।४।।

WORD MEANING

इह - in this life itself चेत् - if अशकत् बोद्धुं - if a person were able to know Brahman, who causes fear प्राक् - before शरीरस्य - of the body विस्रसः - disintegration. Then he gets rid of the lords of flesh. If one does not know ततः - through that ignorance सर्गेषु लोकेषु - in the world sin which beings are created, like the Earth. शरीरत्वाय - for assuming a body, कल्पते - one become fit, that is, He becomes embodied (once again). Therefore, effort to be put forth for realising the Self prior to the fall of this physical body. Knowledge of the Self clear as that of one's face in a mirror, arises in this world itself and not in any other, except that of Brahman. However, it is difficult to attain.

TRANSLATION

If one succeeds in realizing here prior to the fall of

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the body (one becomes liberated); if on the other hand, one fails to have realisation, one bcomes fit for embodiment in the phenomenal world.

NOTES : Yama in this Verse emphasises the fact that in this very body which is under one's control and which is easy to reach, the direct realisation of the Self should be attained by those who wish for (the highest) joy. Realisation of the Self which is liberation is attained even while the Jīva is in an embodied state. Liberation while embodied is known as the state of Jīvanmukti. It is unique to the philosophy fo Advaita. The other schools do not admit it and even question it on the basis of the argument that it is a contradiction in terms. They are of the view that it is unreasonable to postulate that while the Jīva is embodied as it were it is also in a released state at the same time. Release could occur only with the destruction of the body which is called Videhamukti. But Advaitins assert that the time interval between Self realisation and the fall of the body is referred to as the state of Jīvanmukti, however, infinitesimal it may be. Advaitins add that to keep the tradition of passing the knowledge gained through self realisation this state of Jīvanmukti should logically be also admitted.

How this stage is reached ? It is said;

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके।

यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके।।५।।

WORD MEANING

यथाऽऽदर्शे तथाऽऽत्मनि - just as in a mirror people see their reflected image distinctly so (in this life) is a clear knowledge of the Self possible through one's mind which is pure like a mirror यथा स्वप्ने - as in a dream the latent

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impressions of the waking state are not distinct तथा - so in पितृलोके - the world of manes also, knowledge of the Self is indistinct because one is eagerly disposed to the enjoyment of the fruits of one's past deeds. यथा - as आसु - in water the shape of the body is परिदृश्यते - seen without any clarity तथा - in the same way गन्धर्वलोके - in the world of the Gandharvas the knowledge of the Self is indistinct. Scriptures proclaim that in the worlds too the perception of the Self is indistinct, छायातपयोरिव - very clear like the perception of light and shade. ब्रह्मलोके - only in the world of the creator But that world is hard to attain. It could be reached only by the pursuit of Karma and Jñāna. Hence one should make an earnest attempt to attain Self realisation here and now.

TRANSLATION

As (one perceives) in a mirror, so in one's intellect, as in a dream, so in the world of manes; as it is seen in water, so in the world of the Gandharvas. As it is in the case of shade and light so in the world of Brahma.

The next Verse indicates how the Self is to be thought of, and the results accrue by its knowledge.

4.6 VERSES 6 - 8 - PURUṢA THE HIGHEST PERSON

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत्।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति।।६।।

WORD MEANING

इन्द्रियाणां - of the senses, such as the ear, पृथगुत्पद्यमानानां - springing respectively from their sources - the various subtle elements viz., space etc., for the purpose of perceiving their respective objects. पृथग्भावं - separateness

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from the Self whose essence is sentience, उदयास्तमयौ - rising and setting, creation and dissolution in relation to the waking and sleeping states - as belonging to them only and not to the Self. मत्वा - knowing this through right knowledge धीरः - a wise man, न शोचति - does not grieve because the Self maintaining its uniform nature, can have no cause whatever for grief. There is the Chāndogya text 'The knower of the Self transcends sorrow' (Chā.Upa. VII.i.3).

TRANSLATION

Having known that the sense organs arise respectively from the subtle elements and knowing also that their rising and setting (are separate) a wise man ceases to grieve.

The Self cannot be perceived externally as it is well-known to be distinct from the sense organs and also the essence of all beings. This feature is explained in the following Verse.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम्।

सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम्।।७।।

WORD MEANING

As the sensory objects belong to the same class as that of the senses they are to be understood as being enumerated by the mention of the senses, सत्वम् - here stands for the intellect. The remaining portion has been explained earlier in (I.iii.10).

TRANSLATION

Beyond the senses is the internal sense organ (mind); beyond the mind is the highest Intellect; beyond the

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Intellect there is the great Self and beyond the great (Mahat) is the unmanifested.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च।

यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति।।८।।

WORD MEANING

व्यापकः - all-pervading for He is the source even of pervasive things. अलिङ्गः - a Liṅga is that by which a thing is inferred for instance, the intellect is a Liṅga or indicating. Hence अलिङ्ग - means that which does not have any indicatory mark, i.e., that which is devoid of all worldly attributes. यं - which ज्ञात्वा - having known from the teacher and the scriptures जन्तुः - beings मुच्यते - becomes freed even while living - from the knots of the heart due to Avidyā अमृतत्वं च गच्छति - reaches immortality after physical death. Such an entity which is devoid of all indicatory marks is the person superior to the unmanifested.

TRANSLATION

Beyond the Unmnifested there is the Supreme Person - all-pervading and all-devoid of marks knowing whom man becomes freed and becomes immortal.

4.7 VERSES 9- 13 - WAY TO SELF REALISATION

If Brahman is incomprehensible, how is it possible to realise Brahman. It is answered thus;

न संदृशे तिष्ठति रूपमस्य

न चक्षुषा पश्यति कश्चनैनम्।

हृदा मनीषा मनसाऽभिक्लृप्तो

य एतद्विदुरमृतास्ते भवन्ति।।९।।

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WORD MEANING

संदृशे - with in the range of sense of sight न तिष्ठति - does not stand, अस्य - of this Inner Self रूपं - form. Therefore न कश्चन - nobody पश्यति - sees एनं - it चक्षुषा - by the eye or any other sense. The word चक्षुः - stands for all the senses here. How then is it perceived ? हृदा - by the intellect, in the heart. मनीषा - controlling desire, मनसा - by direct knowledge attained through cogitation अभिक्लृप्तः - established, यः - those who विदुः - know एतत् - this fact that the Self is Brahman and the intellect ते - they अमृताः भवन्ति - become immortal.

TRANSLATION

His form is not within the range of vision nor even it could he be perceived with the sense of sight. This Self is realized by the intellect - the ruler of the mind, in the heart, which can exercise self control. Those who kow this become immortal.

How can the ruler in the heart be attained ? It is for this purpose the path of Yoga is described. It helps one to have a self-controlling mind.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम्।।१०।।

WORD MEANING

यदा - when पञ्च - five ज्ञानानि - the five senses of knowledge such as sense of sight etc., called so as they give rise to knowledge अवतिष्ठन्ते - stand, withdrawing themselves from their respective objects. मनसा सह - along with the mind which has ceased to entertain any desire, बुद्धिः च - and the intellect also whose function is certitude, न विचेष्टते - does

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not exercise its usual functions. तं - that state; आहु: - they call; परमां गतिं - the highest state.

TRANSLATION

When the five senses along with the mind cease to perform their usual activities, and the intellect itself does not move then they say it is the highest state.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ।।११।।

WORD MEANING

तां - that state योगमिति - as Yoga मन्यन्ते - they consider. Really speaking it is not Yoga or union but only the reverse, namely, वियोग - or separation for in this state the Yogin gets separated from all kinds of evil. In this state the Self exists as pure Self freedfrom all superimpositions that have arisen due to Avidyā. स्थिरां - steady, इन्द्रियधारणाम् - steady control of the senses, external as well as internal अप्रमत्त: - not negligent always careful about the concentration of mind, तदा - then when he enters into this stage of Yoga. Since the intellect has ceased to do its usual activities, negligence in its case is not possible. Hence what is emphasized here is that care should be bestowed before this final stage is reached. Or it may be said that when a person controls his senses he will wholly become wistful. Why ? योगो हि प्रभवाप्ययौ - Yoga appears and disappears. Hence to avoid failure one should practise with great care.

TRANSLATION

The steady control of the senses, they regard as Yoga, in that state one should cast off negligence because Yoga can be acquired and lost (by an unsteady mind).

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नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा।

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते।।१२।।

This Verse proceeds on the basis of the following objection if the intellect and the like do not operate, there is no means of perception to perceive Brahman. This would lead to the argument that Brahman is only non-existent. That is what is perceived by the senses exist and what is not, does not exist. Viewed in this light Brahman does not exist.

नैव वाचा - neither through speech न मनसा - nor through mind चक्षुषा - nor through eye nor even through the other senses प्राप्तुं शक्यः - can it be attained. Although it is devoid of all attributes it does exist as it is inferable as the cause of the Universe. Thus the source of the Universe exists why ? अस्तीति ब्रुवतोऽन्यत्र - apart from those faithful people who following the scriptures accept its existence कथं - how ? Can तत् - that Brahman उपलभ्यते - be known.

TRANSLATION

Not by speech, not by mind, nor even by the sense of sight is it to be seen. How can it be known to anyone except who speaks of it as existing ?

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः।

अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति।।१३।।

WORD MEANING

अस्तीत्येव उपलब्धव्यः - the Self should be realized as existing (immanent in all beings) तत्त्वभावेन - in that truely revealed form also उभयोः - of the two (aspects) of the conditioned and the unconditioned, if the immanent and the transcendent तत्त्वभावः - the real (transcendental) aspect

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अस्तीत्येवोपलब्धस्य - of that very same Self which was earlier realised as existing, प्रसीदति - becomes favourably disposed for revealing itself to the man who had realised it earlier as existence.

TRANSLATION

The Self is (first) to be realized as existing, and then as it really is. Of these two (aspects) the real nature of the Self that has been known as merely existing, becomes favourably disposed (for self revelation).

4.8 VRSES 14 - 15 - KNOTS OF IGNORANCE SHATTERED

यदा सर्वे प्रमुच्यन्त कामा येऽस्य हृदि श्रिताः।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते।।१४।।

In the case of a seer of truth -

WORD MEANING

यदा - when सर्वे कामाः - all desires प्रमुच्यन्ते - vanish as he no more cherishes any desire ये - which अस्य हृदये - in the heart of this knower श्रिताः - existed before realisation. Desire etc., are only the attributes of the mind as given in the text of the Bṛhadāraṇyaka, Kāmassaṅkalpaḥ etc., मर्त्यः - a mortal which he was, prior to realisation अमृतो भवति - becomes rid of death after realiation in as much as death of the form of desire and motion caused by Avidyā do not operate upon him अत्र - here itself because death which causes change of place has been eliminated and therefore there is no question of going ब्रह्म समश्नुते - becomes Brahman itself, all bondage disappear like an extinguished flame.

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TRANSLATION

When all the desires in one's heart vanish, then a mortal becomes immortal and attains Brahman here in this world.

When again all the desires would totally be uprooted? This is being stated in the following Verse.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम्।।१५।।

WORD MEANING

यदा - when सर्वे ग्रन्थयः - all the knots that bind one हृदयस्य - of the intellect प्रभिद्यन्ते - get shattered इह - here even while a man is living. The knots arising from ignorance are 'I am this body', ' This wealth is mine', etc., when these disappaear through contrary notions like 'I am Brahman and not this transmigrating soul' - which arises from a knowledge of the identity of the Supreme Self (Brahman) with the Inner Self (Ātman), all desires due to misconceptions get lost along with their root-cause. Then a mortal becomes immortal. एतावत् - so far only. This is said, so that there may not arise any doubt, अनुशासनम् - teaching i.e., of all the Upaniṣads

TRANSLATION

When all the knots of the heart are destroyed even while a man is alive, then a mortal becomes immortal. This much alone is the instruction (of all the Upaniṣads).

4.9 VERSES 16 - 18 - BENEFITS OF BRAHMAVIDYA

As regards Naciketa's question regarding knowledge

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of Fire, an answer was given earlier. Now the process of the attainment of the fruit of that knowledge is begun in the following Verse.

शतं चैका च हृदयस्य नाड्य -
स्तासां मूर्धानमभिनिःसृतैका।
तयोर्ध्वमायन्नमृतत्वमेति
विष्वङ्ऽन्या उत्क्रमणे भवन्ति।।१६।।

WORD MEANING

शतं - one hundred in number एकः - one named Suṣhumna हृदयस्य - proceeding from a man's heart, नाड्या - arteries तासां - of them मूर्धानम् - penetrating the head, अभिनिःस्मृता - proceeding एका - that is the Suṣhumna. At the time of death one should bring one's mind under control through that Suṣumnā nerve and get it concentrated in the heart, तया - through that artery ऊर्ध्वं - upward, आयन् - going अमृतत्वम् - immortality एति - reaches विष्वङ् - varied path, अन्यः - the other artier उत्क्रमणे - for departing भवन्ति - serve for attaining worldly lives.

TRANSLATION

The nerves of the heart are a hundred and one in number. Of them, one pierces into the crown of the head. Going up through that (nerve) one gets immortality. The other (arteries) serve for going in different directions.

With a view to give a concluding - report of all the cantos the Upaniṣad says;

अङ्गुष्ठमात्र पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रमंमृतमिति।।

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WORD MEANING

अङ्गुष्टमात्रः पुरुषः - etc., have been already explained in (Valli 4, 12, and 13th Verses) तं - Him स्वात्शरीरात् - from one's own body, प्रवृहेत् - should draw out, or differentiate like what ? मुञ्जादिवेषिकां - as from the reed, the stalk which is inside it. धैर्येण - unerringly तं - that sentiency thus separated from the body, विद्यात् - one should understand, शुक्रं - as pure, अमृतं - as immortal that is, as Brahman which has till now been described. The repetition of the last line and also the expression इति - are for the purpose of indicating that the Upaniṣad is concluded.

TRANSLATION

The person of the size of the thumb, the Inner Self abides always in the heart of men. One should unerringly separate Him from one's body like a stalk from the Muñja grass. One should know Him as pure and immortal. One should know Him as pure and immortal.

With a view to eulogizing the knowledge the purpose of the story is being stated.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा
विद्यामेतां योगविधिं च कृत्स्नम्।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु -
रन्योऽप्येवं यो विदध्यात्ममेव।।१८।।

WORD MEANING

मृत्युप्रोक्तं - taught by Yama, एतं - this ब्रह्मविद्याम् - knowledge of Brahman योगविधिं - the practice of Yoga च - also कृत्स्नम् - entres with its means as well as aims नचिकेतः - Naciketas लब्ध्वा - having obtained through the gift of boons, what ? ब्रह्मप्राप्तोऽभूत् - became free. How विरजः - free from

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virtue and vice विमृत्युः - from desire and ignorance through the acquisition of knowledge. Not merely Naciketas become all this, any other person also that like Naciketas knows the truth that Brahman is absolute and identical with the Inner Self will become the same. एवं वित् - means a knower of this kind अध्यात्मं - in regard to the Self. He also becomes liberated by knowing Brahman - this sentence should be supplied to complete the idea.

TRANSLATION

Having learnt this knowledge imparted by Yama, as also the whole practice of Yoga, Naciketas became sinless and deathless and attained Brahman so also will it be with any other who knows this - what relates to the Self.

4.10 LET US SUM UP

Till the 5th Valli Yma has been discoursing on various aspects of the subject, and then turns to the important question by Naciketas. Yama affirms that the soul surviver after death and migrates into another body, the character of which is determined by its pact deeds as well as its pact thoughts. The presence of body implies the presence of some other principle for whose sake the various functions of the body take place. The dissolution of the body after death does not mear death to the soul. In other word, there is disintegration of the body when the soul deserts the body. This Valli highlights the fact that self same reality exists everywhere and all differences of form are more appearances. They are like the waves in the vast ocean of Brahman. Attribution of diversity to unity is only the result of misconception. Fire for instance, though one

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and the same appears to possess different forms in accordance with the nature of the object such as a glowing iron ball through which it manifests itself. In order to explain the Universal character of Brahman, Yama suggests a particular line of argument that an effect while it ceases to exist merges in it material cause. Came and effect in reality are the same, the difference between them is only transient or unreal. The bearing of all this teaching on practical life is that if unity is the ultimate truth, then the popular view which considers diversity as real must be wrong. The perception of the variety as different from one's self is due to Avidyā To get rid of this Avidyā or ignorance one must cultivate the spirit of detachment. This helps one to overcome all selfish impulses. In fact, it is to test this degree of detachment in the aspirant - Naciketas that Yama offers alluring fascinations as boon to Naciketas. Naciketa proves himself to be one untainted by the desires of the world and filled with the fervour of faith - a fit recipient of the teachings by Yama. The Upaniṣad has thus unerringly postulated the condition as to who should be the teacher and who should be the disciple. Yama asserts that in order that unity may be experienced one must practise communing with the reality of the objects. This commuion is Yoga. Of course, it is difficult to practise and only by long and patient assiduity could it be attained. It is highly imperative to suceed in it if self-realisation is to be achieved. What again is realisation of the Self. Yama adds that a discriminate and courageous person observing vows of celibacy etc., through the restraint of the intellect and discriminative mind segregates his Self from this inanimate subtle body which is the source of all sorrows by applying his mind alone like an innocent child who takes out the

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straw called Iṣīkā from the outer covering grass called Muñjū with hand. Having acquired the knowledge of the Self expounded by Yama and also knowledge of the entire discipline of Yoga, Naciketas, while living in this body, realised the non-dual self-effulgent. Supreme Brahman whose essential nature is bliss being free from any trace of Avidyā he became free from sorrow and grief and also death; he indeed attained liberation.

4.11 SELF CHECK QUESTIONS

1. Describe how the Upaniṣad explains the transmigration of the soul.
2. Brahman is both immanent and transcandent - How ? Explain.
3. How does the Upaniṣad portray the unitary nature of the Self.
4. The self-luminous Ātman is the light of all lights.
5. How does the Upaniṣad delineate tree of life and its root-Brahman.
6. Who is the terrible controller of the world ?
7. Is Brahman realised here and now ? How ?
8. Explain that the Puruṣa is the Inner Essence of all.
9. Describe the philosophy of Yoga as set forth in the Upaniṣad
10. What are the benefits of Brahmavidyā ?

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4.12 KEY WORDS

(1)	विमुक्तः	(2)	शुचिषत्	(3)	प्राण
(4)	अपान	(5)	विस्रंसन	(6)	सनातनम्
(7)	अमृतत्वम्	(8)	सर्वभूतालरात्मा	(9)	आत्मस्थं
(10)	अश्वत्थः	(11)	अशकत्	(12)	अलिङ्गः
(13)	इन्द्रियधारणम्	(14)	अनुशासनम्	(15)	अङ्गुष्ठमात्रः
(16)	योगविधिं	(17)	इषीका	(18)	मुञ्जा

NOTES

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NOTES

ಕರಾಮುವಿ/ಸಿಪಾವಿ/4–812/2007–2008 ದಿನಾಂಕ: 17–11–2007
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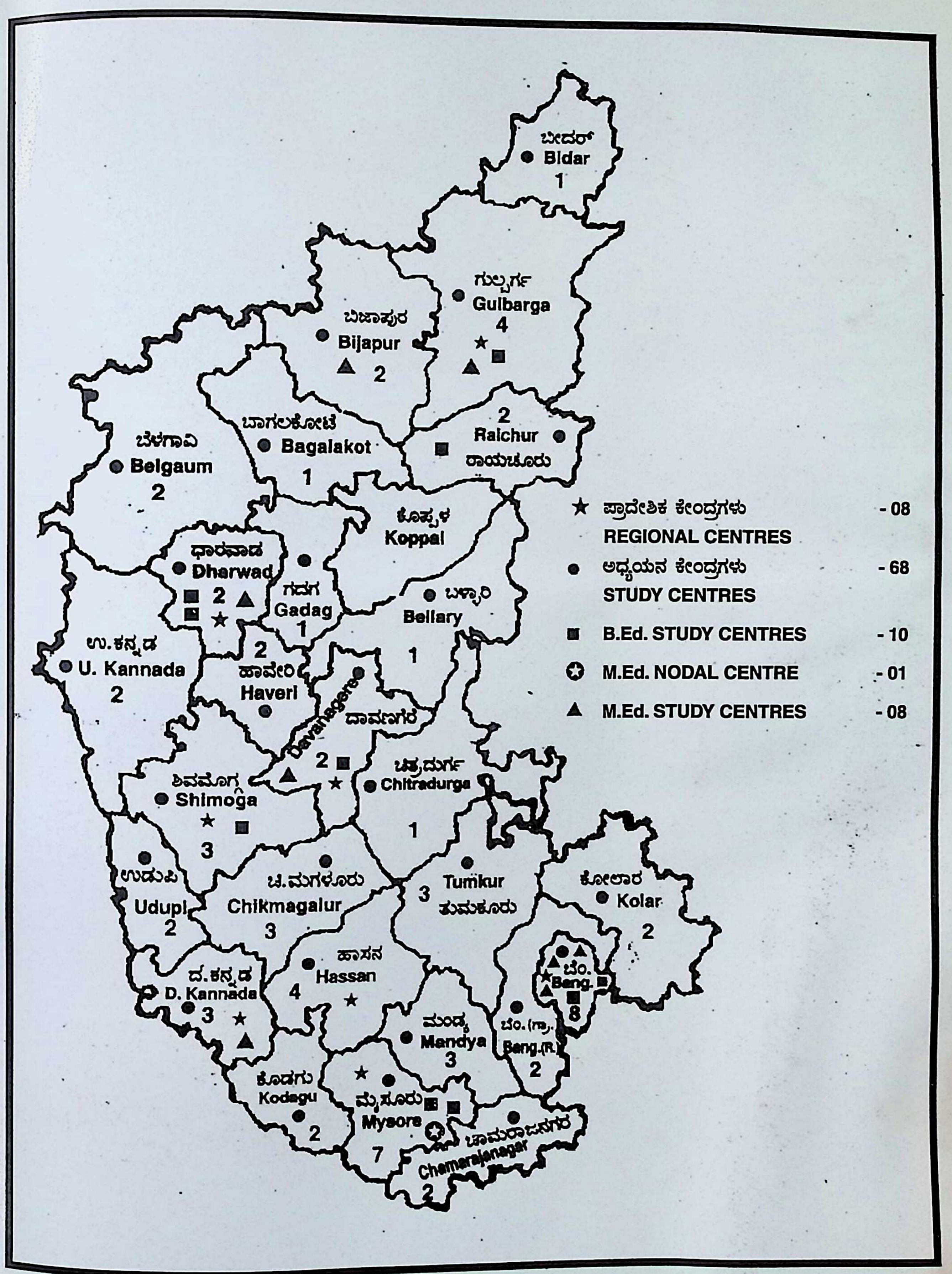

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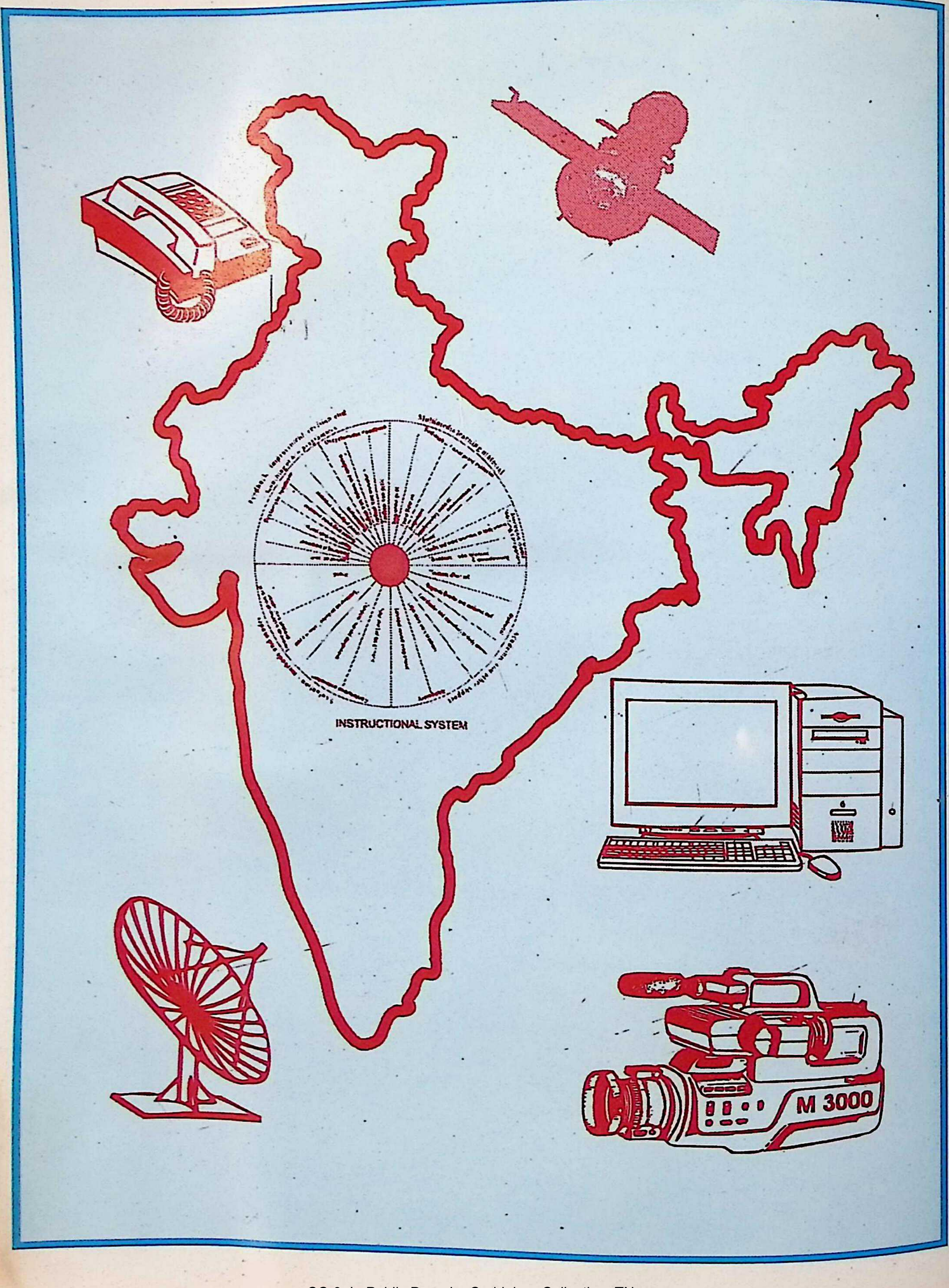

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